

ADVICE to YOUTH;

OR, THE

Advantages of Early Piety.

DESIGNED FOR THE

USE of SCHOOLS,

AS WELL AS

Young APPRENTICES and SERVANTS,
and the BRITISH YOUTH in general:
To draw the Attention to Matters of the greatest
Importance in Early Life.

The SECOND EDITION, Corrected and Improved.

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in MIDGLEY, near HALIFAX.

Maxima debetur pueris reverentia.

JUV. Sal. 14. 47.

*Precept must be upon precept, precept upon precept; line upon line,
line upon line.—Hear, and your soul shall live. ISAIAH.*

L E E D S :

Printed by G. Wright and Son; and sold by the Author; Mr
Johnson, in St. Paul's Church-Yard; and Mr Keith, in
Gracechurch-street, London; and by the Bookfellers in
Leeds, Bradford, Halifax, &c. &c.

[Price ONE SHILLING and SIX-PENCE bound.]



P R E F A C E.

AFTER all that has been addressed to young persons of both sexes, on the important subjects of religion and godliness, by the ablest writers of the present or former ages, it is too evident, that the rising generation stands in need of a renewed admonition. This the author has here attempted to give, with plainness, sincerity and affection.

It is awful to think what pains are taken, and what books published, to debauch young people in their manners, inflame their headstrong passions, and prejudice their minds against that which is good. In the mean time methinks the endeavours of those who would exert a friendly hand to snatch them from infamy and ruin, should not be hastily censured or rashly condemned.

The contagion of corrupt examples is powerful and pernicious. The tempta-

tions of this profligate age are both strong and very numerous. The malice, cunning and deceit of the grand enemy of mankind, are great indeed. And above all, the passions of young persons are violent and impetuous. So that whoever seriously and attentively considers the dangers to which our children, and other young persons are every where exposed, must be more or less affected with the view.

I shall not further detain you from the work itself, but take my leave of you, reader, in the prospect of that great day, when I must be accountable for what I have wrote, and you for what you have read, in this address. For we must all appear before the judgment seat of Christ, to give an account of the deeds done in the body. If a blessing shall attend this attempt, to the spiritual and eternal benefit of but one soul, it is enough, whatever censures may be cast upon it by a criticising world. The Great Searcher of hearts knows the design of this undertaking,

and it is humbly laid at his feet, who alone can make it successful. I am conscious of many defects in it. Perhaps the candid will admit as some excuse for these, the many weighty concerns which lie on my hands, and the continued afflictions with which it has pleased the Lord to exercise me.* While the pen is in my hand, death and eternity are before my eyes. The youths who are or have been under my care, as a master, those with whom I have to do in the public exercise of my ministry, and especially my own dear children, may look on these hints as the advice of a dying friend,† who is most tenderly and affectionately solicitous for their present and everlasting welfare.

I desire to be thankful for the favourable reception the first edition has met with, from the public. I am under particular obligations to many respectable per-

* Hæc scripsi non otii abundantia, sed amoris erga te.

† Oportet theologum concionantem mori.

sons, of various denominations, who have purchased considerable numbers to give away; and to those Tutors and Governesses, who have adopted it in their Schools. I have corrected and enlarged it in some places, and subjoined, at the foot of the page, some of the best sentiments of the ancient Heathens; not with the air of a pedant; but with a view to the farther improvement of such youths as are reading the Classics. Those who chuse to see the sentiment of the Monthly Reviewers on this work, and the kind recommendations of the Superintendents of the Gospel Magazine, may consult their publications for March, 1779. I have endeavoured to make the book as cheap as could possibly be afforded; and as I never attempted any thing in which my own heart was more warmly engaged, so all I wish is, that it may answer the desired end.

JOHN FAWCETT.

BREARLEY-HALL, 1779.



INTRODUCTION.

AS I am particularly desirous that you, my dear young friends, may be impressed with what I have to lay before you, I address myself directly to you. Your present and everlasting happiness are concerned. *It is not a vain thing, it is your life,* of which we speak. May the Divine Spirit powerfully apply what you read, to your hearts, that you may be informed into the worth of your souls, their danger and their remedy. You must, upon reflection, own, that these are matters of the highest concern. It is a matter of importance with you, to spend your days in this world, like rational beings, to have the truest enjoyment of yourselves, and of all the blessings of providence while here, and to

wear an eternal crown of glory, and inherit the kingdom prepared for God's saints hereafter ! These are the objects before you.

I hope and trust, the blessed God hath purposes of love and mercy to serve upon you ; as such, he has appointed the means to be used for your conversion and salvation. And who can tell, but in infinite condescension, he may bless the reading of these pages, for the promoting of these desirable ends ! By his appointment, the walls of *Jericho* fell down and the *Midianites* were overcome, *not by might nor by power, but by lighted lamps and earthen pitchers.* It is the good pleasure of the *Father of mercies* to accomplish the greatest designs by the weakest means. May he graciously vouchsafe to accompany these cautions and counsels with his blessing : for what he blesteth is blessed indeed.—Excuse the plainness of speech that is here adopted with design, that the youngest reader may be capable of comprehending the author's meaning. Were the subject a fable or romance, a flow of pompous

pompous words might be necessary to varnish and decorate it. But here the matter is serious. Death, judgment and eternity solemnize the theme. Yet be assured, my dear youths, nothing is here said with a rigorous or unkind intention. *I write not these things to grieve or shame you ; but as my beloved sons I warn you.* 1 Cor. iv. 14.

As you love your immortal souls, and as you value your everlasting hopes, I entreat you not to be afraid of the religion of Jesus, as something burdensome. Let it not be considered as a piece of vexatious slavery, or an irksome task. You have, it may be, been accustomed to consider it in a gloomy light ; and as such, were discouraged from attending to it. You have regarded it as obliging you to part with every present enjoyment, for austerities and mortifications as forbidding as the hermit's dreary cell, or the *Israelite's* humiliating sackcloth. But, you quite mistake the case. Can it be imagined that the all gracious God, ever intended religion to lessen our

happiness, even in this world?—That he would leave to the ungodly enjoyments superior to what his children possess? It cannot be. *In the way of righteousness is life, and in the path way thereof there is no death. Godliness hath the promise of the life that now is, as well as that which is to come.* Its blessings are substantial and its fruits joy and peace. *In keeping God's commandments there is great reward.* The practice of true religion has a natural tendency to make us calm, easy and happy. The yoke of Christ is not galling but healing; and the more we bear it, the easier and pleasanter it is.

The humble christian often feels within
 A spring of consolation from above,
 And secret cordials which repair his strength,
 Raise and uphold him in the way to bliss.



ECCL. xii. 1.

Remember now thy Creator in the days of thy youth.

THE royal preacher is here advancing towards the close of his sermon, on the vanity of earthly pleasures and enjoyments, by addressing himself to the youths in his audience, and pressing upon them the necessity of an early attendance to religion. He enforces his advice by the consideration of the calamities of old age, and the certain approach of death. King Solomon in his writings, discovers a great regard for young people. He addresses them repeatedly, and that with fatherly affection and tenderness. And as forgetfulness of God is the root of irreligion and profaneness, he solemnly charges them to *remember* their *Creator*. The sad degeneracy which has overspread the whole human race, has rendered *forgetfulness of God* a common distemper.

per of the mind. So that there is as much need to enforce this exhortation on young minds now, as there was in *Solomon's* days. And tho' they are solicited by a thousand gay vanities to disregard it, yet let us not despair of success; since God has given us the fullest assurance that his *word shall not return unto him void. Jonathan's bow returned not empty. The weapons of our warfare are not carnal, but mighty thro' God.* In the text, the duty enjoined is expressed by the term *remember*, the object to be remembered is our *Creator*, the persons particularly called to remember him are *the young*, and the time specified is *now, in the days of youth*. The method I design to pursue is as follows :

I. To consider what the young should remember of the Creator.

II. What is implied in remembering him.

III. The season when young persons should remember him ; NOW.

IV. The advantages attending an early remembrance of our Creator.

V. To address myself to persons of different ages and characters.



C H A P. I

*What the Young should remember of their
Creator.*

S E C T. I.

1. *Remember that your Creator is an omniscient, a holy, just and powerful Being.*

REMEMBER that all things in heaven, earth and hell are known to him, whether past, present, or future. That nothing can conceal you from his discerning eye. *He is not far from every one of us, for in him we live, and move and have our being.* (a) His eye is upon us tho' we are forgetful of him. *His understanding is not limited like ours, but infinite.* (b) He comprehends at one view, the whole compass of nature. He searcheth, not only the actions of men, but all their hearts, and *understandeth all the imaginations of their thoughts.* (c) *Hell itself*

(a) Acts xvii. 28. (b) Ps. cxlvii. 5. (c) 2 Chron. xxviii. 9

self is naked before him, all the designs formed there are perfectly known, *and destruction* to his discerning eye, *hath no covering*. Remember this, my dear young reader, and know thou it for thy good. A just sense of God's omniscience, would be no small restraint on thy youthful passions.

Remember your Creator is a God of Spotless purity and holiness. Never forget that property of the Divine Being, which shines so conspicuous thro' all his works; of creation, providence and grace. 'Tis this which astonishes and charms the celestial spirits above. *Is. vi. 3. One cried unto another saying, Holy, Holy, Holy, is the Lord God of Hosts, the whole earth is full of the majesty of thy glory.* The heavens themselves are said, in a comparative sense, not to be *clean in his sight*. So glorious is your Creator in holiness, and so fearful in praises. And be pleased to observe, that ignorance of this great truth is the root of many fatal errors. For want of knowing the purity and holiness of God, sinners make light of sin;—
hence



hence they go about to establish their own righteousness, as the apostle shews us, *Rom. x. 1, 2, 3. These being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* Hence likewise they see not their need of that holiness without which no man shall see the Lord. *Heb. xii. 14.*

Remember, that your Creator is the Almighty God, whose power is uncontrollable. None can stay his hand, or say to him, *Why dost thou.* He has the whole world of angels and men at his disposal. Job says to his Creator, *I know that thou canst do every thing. Ch. xlii. 2.* A due sense of this, would serve to convince you, that since he is God all sufficient, he only is able to render you truly happy, or make you miserable for ever. He only has power to save or to destroy. A weighty reason why you should fear him, trust him, and love him above all, and take up your rest and happiness in him alone; why you should

should not forsake the fountain of living waters, and hew to yourselves broken cisterns, which can hold no water.

Remember that your Creator is good, gracious and merciful. His goodness and mercy are infinite. *He delighteth in mercy. As a father pitieth his children, so the Lord pitieth them that fear him. He is good to all, and his tender mercies are over all his works.* You have lived on his bounty and experienced his goodness ever since you had a being. His kind and munificent hand gives you *all things richly to enjoy.* 1 Tim. vi. 17. *The eyes of all wait upon him, and he giveth them their meat in due season. He feeds and cloaths you, and has done it all your life long unto this day.* Gen. xxviii. 20. and xlviii. 15. Every thing proclaims to us the goodness of God. There is not a star in the firmament, not a drop of water in the ocean, not a single production upon the earth, not a plant in our gardens, not a period in our lives, but what proclaims to us the goodness of God. O remember the Lord,

Lord, for he is good, and his mercy endureth for ever.

S E C T. II.

2. Remember that he is the author and upholder of your being.

HE is thy CREATOR: The author and upholder of all. Here the wise man sets before you the open book of creation, in which even children and youths may learn to spell the name of the great JEHOVAH, and be taught to reverence and adore the Former of all things. When we behold a magnificent edifice, we are naturally led to consider the skill and ability of the master builder. *Now he that built all things is God.* (a) *I have made the earth, and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded.* (b) *And again, thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath estab-*
lished

(a) Heb. iii. 4. (b) Isai. xlv. 12.

blissed it. Nor should you barely consider the Divine Being as the Creator of all in general, but of yourselves in particular. The former idea may serve to raise in the mind a reverential sense of his majesty ; but when I contemplate him as *my* Creator in particular, I am naturally reminded of the obligations I lie under, to fear, honour and obey him, who is the giver of my life, and of all that I enjoy.

Remember, dearly beloved, it was he that moulded and composed your vigorous bodily organs, that they might be employed for him. It was he that formed your *ears* to hear his word, your *eyes* to see his works, your tongue to speak his praise, your *hands* to be employed in doing his will, and your *feet* to run in the way of his commands.

And who but he that made you hath power or will to sustain you ? *David* very justly styles the Divine Being, *the God of his life* ;* not only as he gave that life, but as he

he maintained and supported it. *In his hand is the soul of every living thing, and the breath of all mankind. In him we live, move and have our being*; we are every moment upheld by his powerful and beneficent hand. Why should we not remember him who so constantly remembers us?

S E C T. III.

3. *Remember that your Creator has a sovereign right to, and propriety in you.*

HE is the just proprietor and disposer of your beings, your souls and your bodies. He that made you has a right to you. Ye are not your own, but the Lord's. As you were made by him so you are made for him. Ye owe your being and preservation to him, your life is dependent upon him, and therefore ought to be devoted to him. It is his due. He only has a right to make that tender demand, *My son give me thine heart.** He has a most just and reasonable

* Prov. xxii. 26.

reasonable claim to you ; your persons ; your lives ; your time ; yea the whole of it, and consequently your youthful time. Dare not to dishonour him by neglecting to employ the flower and prime of life in his service. Will you steal away the sacrifice from the altar of the true and living God, and offer it to devils.

S E C T. IV.

4. *Remember the wonders your Maker hath done, in Creation, Providence and Redemption.*

1. **I**N Creation. *The works of the Lord are great, sought out of them that have pleasure therein. It is criminal not to consider the works of the Lord, and to be inattentive to the operations of his hands.* The universe is a mighty and majestic volume, thrown open to the view of all. The heavens declare God's glory, and the firmament sheweth his handy-work, day unto day uttereth*
speech

* Ps. xxviii. 5.

speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.

If the puny productions of mortal creatures excite our wonder, how much more should the stupendous works of our adorable Creator ! *He is wonderful in counsel, and excellent in working.* All his works are perfect. The more attentively they are viewed, the more they are admired. His *eternal power and God-head are clearly seen in creation's glafs.*

2.—In providence. *He worketh all things after the counsel of his own will.* He manifests his wisdom, power and goodness in supporting, restraining, limiting, protecting, punishing and rewarding his creatures as the necessity requires. God's works of providence are all most holy ; for *the Lord is righteous in all his ways and holy in all his works.*—Wise and judicious, full of deep counsel and discretion : * *the wheels are full of eyes.*—Supreme : *by him kings reign and*
princes

* Non cæco impetu volvuntur rotæ.

princes decree justice.—Deep and profound :
 There is a *wheel in the middle of the wheel.*—
 Powerful : *he will work and who shall let it.*
 —Universal ; from the highest archangel
 to the meanest sparrow, worm or fly ; all
 are under the government, guidance and
 disposal of providence. Yet providence
 hath particular respect to the saints. *All*
things are for their sakes, and work together
for their good. The *hairs of their heads are*
numbered ; they are kept as the apple of God's
 eye, and hid under the shadow of his wings.
 Christ Jesus is the head over all things to the
 church. The church is his special charge
 and care ; he rules the world for the good
 of his church, as a head, consulting perpetually
 the welfare of the body. In this
 sense he is the *Saviour of all men, but especially*
*of them that believe.** 1 Tim. iv. 10.

3.—Remember what your Creator has
 done in the redemption of lost sinners by
 Christ.

By what wonderful steps of condescension
 and love, were apostate creatures recovered

* For human weal, heav'n husbands all events.

YOUNG.

to their God ! The awful vengeance of the divine Majesty is removed from us, by the interposing Saviour. *Ye are bought with a price. Ye are redeemed from your vain conversation, not by silver or gold, or any corruptible thing, but by the precious blood of Christ, as of a Lamb without blemish or spot. He has made an end of sin,* and taken away that weight of wrath which would otherwife have overwhelmed us for ever. *He gave,*—not an arch angel, not a world to redeem us; but he gave **HIMSELF**, his own precious life. O wonder of wonders !* What are all mysteries and miracles, signs and prodigies compared with this ! Many wonders were wrought for the confirmation of the gospel, and many glorious and terrible signs shall appear at the end of the world ; but they all disappear before the wonders of the cross. This object eclipses all ; this light outshines and overpowers every other luminary. I find nothing great besides, when I have filled my imagination with the grandeur of this subject.

Form

* Not to be thought on but with tides of joy,
Not to be mention'd but with shouts of praise.

Form to yourselves, my dear youths, an idea of the greatness of Christ's sacrifice. Go learn it in heaven. Behold the glory of the divine Jesus! His *eternal power and godhead*. Approach to his awful throne. See those thousands that serve him, and those *ten thousands that bow before him*.^{*} His smile is heaven. *His favour is life*. His frown is destruction. He *fills heaven and earth with the majesty of his glory*. All the bright angels, principalities and powers above adore him; and all the blaspheming devils in hell beneath, tremble at his presence.† Yet, wonder, O heavens! be astonished, O earth! this is he who died for our sins, who gave his life a ransom for our souls. This is a mystery which God alone could reveal, because he alone was able to form and to execute the project. That the son of God should stoop to become incarnate; that he whom the heavens, and heaven of heaven cannot contain, should lie hid in the womb of a virgin; that he who *bindeth the deep in swadling-bands*, should himself

^{*} Dan. vii. 19.

† Christus et cælum non patiuntur hyperbolem.—LUTH.

himself be wrapped in *swaddling-cloaths* and laid in a manger; this is astonishing indeed, beyond all that language can express, or thought conceive. In remembering your Creator, methinks, above all you should remember this, with never-ceasing wonder and surprize. And, O that you may not only assent to it as a matter of fact; but have faith to receive it as the medicine of life! The *ancient of days* becomes the virgin's child. He who is *over all*, *God blessed for evermore*, becomes *a man of sorrows*, and *acquainted with grief*. The High and Lofty One condescends to bear the load of human guilt, and to be made a curse that we might inherit a blessing, to die that we might live for ever!*

Now this method of redemption, comports with the adorable perfections of the Deity, and is astonishingly adapted to display the divine glory, at the same time that it redresses the misery of fallen man. It recommends itself to the enlightened soul,

B

by

* Si fratrem Pollux alterna morte redemit.

VIRG.

by every amiable property; as honorable to God, as safe for man, and as powerfully engaging the heart to gratitude, love, and obedience. The Father is *well pleased with* it, the Son *sees the travail of his soul and is satisfied*, the blessed spirit takes delight in revealing and applying it to the heart; angels *desire to look into it*, and men, renewed men, will rejoice and triumph in it for ever.

Ye trembling sinners, lend an ear,
Our theme is all divine;
Lift up your heads, forget to fear,
The humble chorus join.

JEHOVAH's boundless grace we sing,
And Jesu's matchless love;
From whence our present comforts spring,
And all our bliss above.

See from what ruin he can raise,
The heirs of death and hell,
To be to his eternal praise,
And in his courts to dwell.

He sets the slaves of Satan free,
And breaks the chains of sin;
Gives to the captive liberty,
Celestial and divine.

He takes the awful curse away,
 (The dying sinner lives)
He draws the rebel to obey,
 And all his guilt forgives.

The heart of stone his grace removes,
 The dreadful veil of night
He tears away from those he loves,
 To give them gospel light.

He cloaths them in the wedding dress,
 And takes them for his bride ;
They wear the Saviour's righteousness,
 And cast their rags aside.

Their indigence appears no more,
 No more it shall be known ;
While Christ is rich, they can't be poor,
 Since Christ and they are one.

His sovereign purpose shall not fail,
 In the appointed hour ;
His goodness shall o'er all prevail,
 And perfect faith with pow'r.

To thrones of bliss his hands shall raise,
 Brands plucked from the flame,
To make them monuments of praise
 To glorify his name.

S E C T. V.

5. *Remember the words he has spoke.*

FEW young people seriously enquire how their hearts may be purified or their lives brought under due regulation : and therefore the Psalmist proposes the enquiry for them, and gives a solid answer. *Wherewith shall a young man cleanse his way ? by taking heed thereto according to thy word.** He afterwards tells us how he himself conversed with the divine word. He read it, he meditated on it, he *even hid it in his heart.* § What a treasury of blessings does the precious book of God contain. Here, my young friends, from *these lively oracles*, you may learn true wisdom, viz. to know God and Christ, and the things which belong to your present felicity and everlasting peace. Here the mind and will of God are divinely unfolded ; here the path of life is clearly discovered. Here you learn what you are to shun, to embrace, to believe,

* Ps. cxix. 9. § Ver. 11.

lieve, and to practice. Here *the man of God* is thoroughly furnished unto all good works. Allow me then to say to you, as the unknown messenger to *Augustine*, "Take up and read, take up and read" this sacred volume. Or in the language of the adorable Jesus, *Search the scriptures.** A careless reading is not sufficient here. But small advantage can be expected to result from that. 'Tis he who *searches* the scriptures, humbly applies to God for direction, and seriously and conscientiously exercises himself therein, who will find a divine efficacy, a life-giving and purifying energy in the sacred page, to his unspeakable and everlasting benefit. The matters contained, my dearly beloved, in these divine records, are infinitely important to you, and call for your deepest attention. Here *seek for wisdom as for silver, and search for it as for hid treasure.* The *Bareans* are highly commended for the attention they paid to their bibles, *searching the scriptures daily, whether these things were so.*† And what so proper,

B 3

what

* Joh. v. 39. † Act. xvii. 11.

what so seasonable, what so honourable an employment for any, but especially the young, *as searching the scriptures?* This is to enquire at God's mouth, and to ask of him *a right way*. The greatest men that ever lived, and the greatest geniuses that ever shone in the world of letters, have, perhaps, payed the most serious attention to the bible. Read the lives of the penetrating Mr *Locke*, the profound *Sir Isaac Newton*, and the celebrated Mr *Boyle*; the last of whom had so great a veneration for the bible, that he used to read it on his bended knees.

S E C T. VI.

6. *Remember in what state your Creator formed you, and what is your condition now.*

HOW necessary is it you should remember that your Creator *made man upright*, (a) i. e. innocent, pure and holy; free from every moral taint.* You surely cannot

(a) Eccl. vi. 29.

* *Quantum mutatus ab illo?*

cannot suppose, that man came out of the hands of his Maker, that blind, depraved, unholy creature he evidently appears to be at present. He was created in God's *own image*. (b) Would my dear young readers know wherein this image lies? the Apostle shall inform you. It consists in *knowledge, righteousness, and true holiness*: (c) A knowledge of God and his will, and a full capacity to perform obedience to the whole law. Man was then perfect and entire, lacking nothing. The whole frame of his nature was happily correspondent to the rule of his duty. His understanding was clear, and his moral powers without a stain. He shone in the beauty of holiness, and purity, so that upon the survey, his Maker pronounced him *very good*. (d)

But our first father sinned and fell, involving all his offspring, whom he represented, and who were in his loins, in pollution, guilt and misery. The contaminat-

B 4

ing

(b) Gen. i. 27. (c) Eph. iv. 23, 24. Col. iii. 10.

(d) Gen. i. 31.

ing disease infects all the human race, and distempers the whole man; the poison, more pernicious than the evils issuing from *Pandora's* box, operates universally, and brings forth death, if almighty grace prevent not the fatal mischief. None can plead an exemption from the dreadful contagion; it diffuses itself thro' our whole species, and universally pollutes our whole frame. (a)

Know, therefore, my dear young friends, that you were born under the infection common to mankind. As soon as born you went *astray*; (b) being the subjects of the seeds of all those sins which time ripens, and opportunity brings forth. *The imagination of man's heart is evil from his youth.* (c) We may learn the corruption of nature from the very babe in the nurse's arms. What perverse passions arise in its little bosom! What anger, self-will and obstinacy! What envy at the gifts bestowed on others!—Observe the disposition of the growing infant. Scarce

has

(a) Rom. iii. 9, 18. (b) Ps. lviii. 3.

(c) Gen. viii. 21.

has he begun to speak but he begins to lie. (a) *They go astray, as soon as born, speaking lies.* And this is universally the case, even where they can lie under no bad influence from education or example. It is found universally true, *That foolishness is bound up, as an evil treasure, in the heart of a child.* (b) Hence, my young friends, is that proneness to evil which you must be sensible of, and that backwardness to piety and devotion, which you feel. A corrupt nature is conveyed from one generation to another; since *Adam* the head of all his offspring transgressed, we are *shapen in iniquity and conceived in sin.* (c) The question is solemnly propounded, and a determinate answer given, *Who can bring a clean thing out of an unclean? Not one.* (d) And again, *How can he be clean that is born of a woman?* (e)

Degenerate man is sick of various diseases; and yet alas! he is most dreadfully ignorant both of his distemper and his cure.

B 5

Tho'

(a) Ps. lviii. 3. (b) Pro. xxii. 15. (c) Ps. li. 5.

(d) Job. xxiv. 5. (e) Job xxv. 4.

Tho' defiled with innumerable corruptions, yet he imagines himself clean. Tho' laden with iniquity, yet insensible of the dreadful weight. The reason is, he is *dead in sin*. Observe the case of a dead man : you may heap weights upon him, yet he feels them not, he never complains ; because he is dead. Till divine grace renew the heart, man is in willing bondage to sin ; and *Satan* exercises his diabolical tyranny in and upon him. *Tit.* iii. 3. *2 Tim.* ii. 26.

S E C T. VII.

*Remember what it is needful your Creator
should do for you in order to your final safety
and happiness.*

IT follows from what has already been observed, that something is necessary to be done for you. For if you are degenerate and depraved creatures, it is absolutely necessary that your hearts be changed, and your fallen natures renewed, or you never can be truly happy, in this world or the next.

Now

Now *regeneration* is a change from nature to grace ; a *passing from death to life* ; having a *new heart* given to us, and a *right spirit* put within us. It is spoke of as a *new creation*, a *being begotten with the word of truth* ; *born of God* ; *born again* ; a being *quickened* from a death in trespasses and sins, and the like.* It is a change, as appears from all the views we have of it in scripture, that affects the whole man. The *understanding* is enlightened and led into the truth as it is in Jesus ; the *will* is renewed, bowed to the will of God, and determined for holiness ; the *affections* are purified, and directed into their proper channel ; the *conscience* is purged ; the *memory* sanctified ; the old man is *put off with his deeds*, and the new man *put on, which after God is created in righteousness and true holiness*. In short, *old things are past away*, and in the language of the apostle Paul, with a regenerate soul, *behold all things are become new*.†

Now

* Joh. iii. 14. Ez. xxxvi. 26. Eph. ii. 10.

Jam. i. 18. Joh. iii. 3. Eph. ii. 1.

† Col. iii. 9. 11 Cor. v. 17.

Now the author of this work is God, and those who experience it, *are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* † The necessity of it in order to our final happiness, is often urged in scripture. Know therefore, my young friends, that nothing short of renewing grace, can heal your diseased souls. Morality may refine your character from gross abominations, a good education may polish your behaviour. But nothing short of regenerating grace can fit you for heaven. That God that made you, must renew you; he that formed you *creatures* must make you *new creatures* or you are undone, *Gal. vi. 15.* The blessed Spirit must *write* the divine *law in your hearts*, *Heb. viii. 10.* He must enlighten you, or you go blind to destruction; he must sanctify you, or you die in your sins. How earnestly do I wish, that you may have a deep sense of your guilty and depraved condition! The first step towards your everlasting safety, is a
real

† Joh. i. 2.

real sense of your danger. When you are once truly sensible of your disease, you will fly to the great physician, and lay your polluted souls at his feet.

S E C T. VIII.

8. *Remember the riches of God's grace, and the freeness of his salvation.*

DO not say, O young sinner, *there is no hope, I have loved strangers, and after them will I go.* For behold ! how great the loving-kindness of God our heavenly Father is, to wretched ruined sinners ! *He is exalted that he may have mercy, upon all that call upon him in sincerity and truth. He waiteth to be gracious (a) to the guilty sons of men. He giveth liberally to all men, and upbraideth not, (b) for past ingratitude and great unworthiness.*

Are you dark and ignorant ? Ask of him, and he will give you *the wisdom that comes from*

(a) If xxx. 18. (b) Jam. i. 5.

from above. Are you absolutely poor, and wretchedly indigent? He will enrich you with the treasures of his grace, and say, *Be it unto thee even as thou wilt.—All that I have is thine.* Are you sick or wounded? He will apply the precious balm of the covenant, and administer the medicines of life, and the cordial of *everlasting consolation.* Are you naked? He will cloathe you with the *wedding garment, the best, the all-perfect robe* of his spotless righteousness. Are you weak? *He is the strength of Israel, and his strength is made perfect thro' weakness.* In a word; what canst thou want, O needy sinner, that the all-sufficient God doth not freely bestow! *

And he that gives us all things richly to enjoy, lovingly and tenderly invites you to partake of his heavenly bounty. *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Whosoever will, let him come and take of the water of life freely.* §
His

* 1 Cor. ii. 12. § Mat. xi. 28. Rev. xxii. 27.

His bowels yearn with the tenderest compassion. Infinite pity dwells in his eternal mind. As the feeble child is cherished in the arms of its mother, so is the returning sinner embraced and cherished in the arms of everlasting love. His heavenly Father *watches over him every moment, and none can pluck him out of his Father's hands.* He pours the oil of gladness into the desponding heart, and *rejoices over the trembling sinner to do him good.* The blessings, the treasures the true saint partakes of, are of infinite value. Richer blessings you cannot wish ; greater treasures you cannot enjoy. *How unsearchable are the riches of Christ !* How superabundant the stores of divine mercy ! They as much surpass all our thoughts and conceptions, as the vast ocean exceeds the drop of a bucket. *He is able to do exceeding abundantly above all that we ask or think.* *Eph. iii. 20.*

What encouragement does the precious gospel give, to every one who is sensible of his real need of its blessings ! It declares
salvation

salvation to be by grace, without money or price.* Holds it forth as a free gift, and as not suspended on any conditions to be performed by us. Remember this of your Creator, whoever of you is enquiring after the salvation that is in Jesus: Ye are no more required to do any thing to merit this salvation, than you are required to pluck the sun from the firmament, or stem the torrent of the flowing tide. Indeed, you might as soon effect the latter as the former. God's salvation is as free as the light of the cheering day. The gospel proclamation gives the helpless sinner, as such, a warrant to put in his claim for the blessings of pardon and life, whatever be his guilt or unworthiness. Gospel invitations seem expressly designed to cut off all the objections that a poor wretched sinner can possibly make against himself. *Ho! every one that thirsteth! Whosoever will let him come. And him that cometh to me, I will in no wise cast out.* † In self despair, therefore,

* Eph. ii. 8. Isa. lv. 1. 1 Cor. ii. 12.

† Joh. vi. 37. Rev. xxii. 17.

fore, be found at the foot of Jesus's cross, crying, *Lord save or I perish!* He will glorify his grace in pardoning you, and cloathing you with *the garments of salvation and the robe of righteousness.** If ye are brought in truth to receive and believe the gospel, there is no crime so odious, no circumstance so aggravating, no guilt so great which will exclude you from the mercy you seek in the name of Jesus.

Now it is very necessary for you, my dear youths, to remember, and be firmly persuaded of the tender mercy of our God and Father in Christ. For what end? That you may *continue in sin because grace abounds? God forbid. †* But to encourage you to forsake your sins and fly to Jesus; and to engage you, thro' his power and spirit, to love and adore him. While we only contemplate his wrath or justice, we are afraid of his greatness; but not inclined to delight in him, or make him the object of our trust and confidence:—May God give you, then,

* Isai. lxi. 10. † Rom. vi. 1.

then, my dear young friends, a clear believing conviction of the riches of divine grace and mercy, and the all-sufficiency of Christ to save you to the uttermost. Remember your Redeemer, who is so glorious that the very angels of light worship him and bow before him ; yet so gracious that he verily shed his precious blood, for the salvation of his enemies. You may safely rest your everlasting hopes upon him. And thus sing of the blessed Gospel :

Tidings ! glad tidings from above !
 The voice of mercy, peace and love !
 Ye nations of the earth, regard,
 The message of your sovereign Lord.

It speaks to finners, old or young,
 Of ev'ry nation, ev'ry tongue ;
 To him that hath an ear to hear,
 Or high or low, remote or near.

This message is divinely true,
 Heav'n's richest stores it brings to view ;
 No feigned fables here we learn,
 But truths of infinite concern.

These

These truths are undisguis'd and clear,
Yet how majestic they appear !
How arm'd with energy divine,
To save the soul, and conquer sin.

This word alarms the rebel race,
And yet proclaims that boundless grace,
From whence our peace and pardon flows,
And ev'ry blessing God bestows.

It points the sinner to the blood,
Of Jesus our redeeming God ;
Proclaims salvation free and full,
For ev'ry needy helpless soul.

Sweet and melodious is the voice,
It makes the broken heart rejoice ;
It frees the captive from his chain,
And 'wakes the dead to life again.

'Tis music in the sinner's ears,
It calms his conscience, quells his fears ;
It melts the stony heart to love,
And draws the soul to things above.

It warms the breast with heav'nly fire,
Enkindles zeal and pure desire ;
Nor fails to guide us in the road
To the dear bosom of our God.

O,

O may I then this word receive,
 And all its sacred truths believe;
 So shall its pow'r my heart renew,
 And every reigning sin subdue!

S E C T. IX.

9. *Remember that your Creator will shortly bring you to death, and to his awful judgment seat.*

IT is appointed to men in general, once to die. (a) This appointment respects, not only the aged, but the young. The most active, vigorous and strong have no power in the day of death, and there is no discharge in that war, neither shall wickedness deliver him that is given to it. Eccl. viii. 8.

Time, with you, my young friend, will presently be no more. It will be swallowed up in an immeasurable eternity. And O what an eternity! An eternity either of perfect happiness or hopeless misery. The period during which you are to inhabit this earth,

(a) Heb. ix. 27.

earth, and enjoy religious privileges, or worldly advantages, is confined within very narrow limits. O that you may consider this present life and its concerns, as very shortly to vanish; that your thoughts and your cares may be directed to your eternal interest! While you are *blooming* in years, and vigorous in health, improve your golden hours. Many, we have reason to fear, are cut off in the midst of their folly, and ruined for ever, while they are vainly dreaming of being *wise hereafter*. While they loiter in thoughtless insensibility, death prepares his shafts, they *are taken away with a stroke, and a great ransom cannot deliver them.* Job. xxxvi. 18.

Consider death farther, as standing in a most certain connection with the *judgment*; for whatever the period of time between the one and the other may be, there is no room for a change of our character or state.

There will be a day of strict account, and of just recompense. No truth is more plainly

plainly revealed in the word of God, than that *we must all appear before the judgment seat of Christ, to give an account of the deeds done in the body, whether they be good or evil.* Solomon thought it proper to remind the young man of approaching judgment. *Eccl. xi. 9. Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment.* If thou art determined on a sensual life, go on; lose no time, make speedy progress in the ways of death; fly with eager speed in the rapid road to hell; drink, swear, lie, steal, profane the sabbath; banish the very thought of religion from your breast; *but know, by the way, your triumphing is short, and your joy but for a moment; know that for all these things God will bring you into judgment.*

The trumpet shall sound—the dead shall be raised, and the whole world gathered to the bar of God. The sun shall be turned
into

into darkness and the moon into blood; the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also, and all the works that are therein shall be burnt up. The Judge shall appear, seated on a great white throne, emblem of his purity; the books shall be opened, and the dead both small and great judged according to what is written in the books. Then God shall bring every work into judgment, with every secret thing, whether it be good or evil.

'Tis the common device of children and young people, to endeavour industriously to conceal their faults from men; from parents, masters and governors; but remember who will say to you in that day—I will reprove thee, and set them in order before thy face. Pf. l. 21. O remember, *the Judge standeth at the door*; and let it be your chief concern to be ready; because *ye know neither the day nor the hour when the Son of man cometh*. The dead both small and great, whether buried in the earth or the sea, must then stand before God: therefore let all the living,

ing, *both small and great*, seriously weigh the solemnity and importance of that day. Often look forward to that awful period, when the glorious *throne* shall be *set*, and the majestic *volumes* unfolded, which contain the records of your lives and actions, the impartial trial made, and the equitable sentence pronounced. *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: or, Depart ye cursed into everlasting fire, prepared for the devil and his angels.*

Think, O young sinner, what a day of astonishment this will be. To behold the world in flames, the elements melting, the stars falling, the judgment set, the prisoners brought forth, with pale faces, trembling limbs, fainting hearts and tormenting consciences! *The great day of wrath* will then be come, and who shall be able to stand? Who but the true believer in Jesus, to whom *there is*, there shall be *no condemnation!*

CHAP.

C H A P. II.

What is included in remembering our Creator.

AND doubtless the verb *remember* here, intends more than a bare recollection of our ideas. It intends a remembering the Almighty, according to the revelation he has made of himself. And as such, it takes in, that which we are to believe concerning him, the confidence we are to repose in him, and a practical regard to his commands. Should any one say, "Is this required of fallen man?" I answer, Who can doubt it, that considers the nature of that law which we are under, as the descendents of *Adam*, which lays us under obligation to embrace whatever the Almighty reveals as his will concerning us, and to practice whatever he requires of us? And tho' man has lost his power, God has not lost his authority, nor the law its binding efficacy. Both are unchangeable.

C

But

But should it be enquired farther—"Since man has not power to know, love, and fear God of himself, wherefore is he called upon to do it?" I answer: This is but just the same as if you should ask, "Since man is now by sin become carnal in his mind, and enmity to God, wherefore does the law of God still require him to *love the Lord with all his heart, mind, soul and strength*? But farther, since we know it is so, wherefore should we puzzle ourselves about the reason *why* it is so? If we could find out no reason why the Judge of all the earth has appointed this and that, his will and good pleasure alone should satisfy us.

If in his word he calls the young to *remember their Creator*; the sinner to *repent, believe the gospel, and be converted, that his sins may be blotted out*, tho' they have in themselves no power to do either, let us remember that there must be reason for it, and propriety in it, tho' we should not be able to discern the one or the other. There are some points concerning which, perhaps,
we

we shall never have full satisfaction, till we come into the world of light, where every doubt will be solved, and every difficulty removed. *What thou knowest not now, thou shalt know hereafter.* Joh. xiii. 7.

Some tell us, in order to loose the knot, that these, and such like commands, only intend an external reformation. They might as well say, that when God's law requires us to love the Lord with *all our heart, mind, soul and strength*, it means only external acts of love. And who will assert this? Besides, is it not evident, that the repentance called for is connected with pardon? *Repent and be converted that your sins may be blotted out.* Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon him.* § Such was the repentance to which Simon Magus was exhorted, when he was discerned to be *in the gall of bitterness, and*

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bond

* Acts iii. 19.

§ Isai. lv. 7.

*bond of iniquity.** Why should the ministers of the gospel, scruple to follow their Lord and Master, who tho' he assures us none *can come to him except the Father draw them*, Joh. vi. 44—46. Yet often addresses the consciences of sinners in such terms, as would by some, perhaps, be condemned as inconsistent, and legal, were they not known to be his? See how he addresses, not his disciples, but the multitude, Joh. vi. 27. Luk. xiii. 24—27. John xii. 35. *Peter*, and the other apostles copied after their Divine Master. This is evident from the whole book of the *Acts* of the apostles. And—*Tentanda via est*,—let not ministers be afraid to go and do likewise. *I præ, sequar, etsi non passibus equis.*

In

* Act. viii. 22, 23. In these and such like exhortations, there is nothing inconsistent with the secret purposes of God. Neither the minister nor his unconverted hearers know any thing of these. But in the ministration of the gospel, men are dealt with simply as sinners. God's purpose concerning them, is, to us, out of sight.

In order to repentance, faith and love, a principle of divine grace is absolutely necessary. Should it be said, therefore, that to exhort sinners to these, is as improper, as vain and fruitless, as to call a dead person to life. I answer, in the words of a pious and sensible writer of the present age,* “We might cheerfully and confidently undertake even to call the dead out of their graves, if we had the command and promise of God to warrant the attempt, for then we might expect his power to accompany our word.” See Ezek. xxxviii. 1—10.

But tho’ sinners are void of spiritual life, they are not mere machines; they are not wrought upon as a log of wood, or a block of marble; but as rational creatures; possessed of understandings, wills, affections and consciences. And if it is the will of God, by calling them to *repent, be converted,*

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* See Letters by *Omicron*, printed by *Oliver*, Letter vii. The perusal of which I earnestly and heartily recommend to young Ministers, and to hearers of the word in general.

verted, be reconciled to God, and the like, to convince their judgments, awaken their consciences, and impress their hearts with a just sense of the nature and importance of these things, what are we that we should call in question the propriety and reasonableness of this appointment?*

To return to our subject. I can by no means think, that to *remember our Creator, here*, is to be understood of such a remembrance of him, as will leave us to perish in our

* If the author errs in this point, he errs in the company of almost every evangelical writer of the last age, of our great reformers themselves, and of the most successful ministers of the gospel that have appeared since their day. This is some satisfaction. But his aim has been, ever since he engaged in the ministry, to follow the example of Christ and his disciples, and with a view to this, he has particularly been led to study the Acts of the Apostles, being desirous so to acquit himself in the awful work, as to be *pure from the blood of all men*. He rejoices in the doctrines of distinguishing grace, as revealed for the comfort of Saints; but when he addresses a perishing sinner, he thinks he is not to enquire about his election, but to testify to him the nature and necessity of repentance towards God, and faith in our Lord Jesus Christ. *Act. xx. 21.*

our sins. We should judge very ill of it indeed, if we only considered it in that light. It is such a remembrance of him as is essential to our final happiness. *To forget God*, is in scripture, the character of a wicked man, to remember him of a righteous one. It includes, I apprehend, Knowledge, Humiliation, Reverence, Trust, Love, Gratitude and Obedience.

1. Knowledge. We can never be properly said to remember that which we do not know. The true knowledge of God is essential to real religion. Without it, there can neither be repentance, faith, love, nor obedience. *If the eyes of our understanding are not enlightened to know the only true God, and Jesus Christ whom he hath sent. We are yet in our sins*, and destitute of any well grounded hope of eternal life. This knowledge is God's gift. It is by the teaching of the Father. *It is written in the prophets, They shall be all taught of God.* It is obtained under the guidance of the Holy Spirit, who is sent to *guide us into all truth.* It is the

C - 4
wisdom.

wisdom that comes from above, which is pure, peaceable, &c. It respects both God and ourselves, the law and the gospel; and particularly, it has reference to Christ and the way of salvation by him. *This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.* Joh. xvii. 3.

It is for want of a knowledge of God, and the glory and loveliness of the Lord Jesus Christ, that many are so captivated by trifles, and enslaved to transient gratifications. *Wisdom is the principal thing. Therefore, O young man, get wisdom, and with all thy getting, get understanding* respecting the things that belong to thy peace. *If thy heart be wise, my heart shall rejoice, even mine. Therefore cry after knowledge, lift up thy voice in prayer for understanding, seek her as silver, and search for her in the mines of the sacred scriptures, as for hid treasure : So shalt thou understand the fear of the Lord, and find the knowledge of God.** If any man
lack

* Prov. iv. 7. and xxiii.

lack wisdom, let him ask it of God, who giveth to all men, &c.

2. Humiliation. This springs from, and is the consequence of the knowledge we have been speaking of. If we know ourselves, we shall loath ourselves.* If we rightly remember our Creator, we shall *remember our own evil ways and our doings which are not good, and shall loath ourselves in our own sight, because of all our iniquities, and all our abominations.* This is humiliation; and it enters essentially into that repentance which is unto life. Who can believe that any young man rightly remembers his Creator, who does not repent of his sin? It cannot be. He that remembers and looks to a crucified Jesus, mourns for sin *after a godly sort.* He is ready to exclaim with the prophet *Isaiab*, when he beheld *the King the Lord of Hosts, Wo is me, I am undone! I am a man of unclean lips, and I dwell among a people of unclean lips.—With Peter, I am a sinful man, O Lord.—Or with Job, I have*

C 5

heard

* Without this, *Manet alta mente repostum.*

heard of thee by the hearing of the ear, but now mine eye seeth thee ; wherefore I abhor myself, and repent in dust and ashes. Thus, my dear young friends, may you remember your Creator.

3. Reverence of the majesty of God*. They who have no fear of God, do not rightly remember him. By the fear of God, in the most common acceptation of the term, I understand, that disposition of the mind which engages us humbly to worship and adore him, to submit to his laws, and to cherish that holy awe of his majesty, which his glorious perfections should excite in us. Thus we shall *set the Lord before us, and acknowledge him in all our ways.* This fear of the Lord is *put into the heart* in conversion. It is *a fountain of life, to depart from the snares of death.* It is the very *beginning of wisdom*, i. e. Its principal point, without which it is not true wisdom.

This is a disposition very different from a slavish dread. *Fear not,* says Moses, *God*

is

* *Inclina timorem Deum.*—VIRG.

is come to prove you, that his fear may be before your faces, Exod. xx. 20. Fear not with a servile dread, to the end that his fear may be before your eyes ; that humble awe and holy reverence which enter into the very essence of real religion. In this Nebemiah excelled. While he beheld those about him violate the commands of God, he was restrained from it by the fear of God. So did not I because of the fear of God. Neb. v. 15. A bright example of this we have in an amiable young gentleman at court, 1 Kings xviii. 12. I thy servant fear the Lord from my youth. And he hath this testimony in ver. 3. That he feared the Lord greatly. Hence it may be expected, that those who begin to fear the Lord from their youth, will fear him greatly. May you then, Dear Reader, have grace to serve God acceptably with reverence and godly fear : for our God is a consuming fire. Heb. xii. 28, 29.

4. Trust in his name. A right knowledge of God, of Jesus Christ and his power to save, engages the heart to trust in him, for pardon, life and salvation. *This is his command.*

*command, says the apostle John, that we believe on the name of his son Jesus Christ.**

Never was any command more important or more seasonable than this. There is no salvation but in Jesus. And none are saved by Jesus but those who believe. Mark xvi. 16. *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* To believe in Jesus, implies a sense of our need of him, and of our ruined condition without him;† a discovery of his power to save, and a trust in him for that salvation.

As the *Israelites*, tho' wounded mortally by the fiery serpents, looked to the brazen type, extended on the pole, and looking were healed; so the perishing sinner looking to a bleeding Saviour, finds healing to his wounded conscience, and life to his dying heart. *As Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up, that whosoever believeth in him, should*

not

* 1 John iii. 23.

† To know ourselves diseas'd is half our cure.

YOUNG.

not perish, but have everlasting life. Hear it with a transport of joy, my dear young friends ; we are wounded in a most deadly manner by sin and *Satan*, but a precious Redeemer is our physician, our medicine, our life.* O may we look to him and be saved ; flying for refuge to the hope set before us !

The Psalmist addressing himself to the Almighty, has these remarkable words. *Thou art my hope, O Lord God, thou art my trust from my youth.* Thus he remembered his Creator. To remember the Lord is to trust in him. *Some trust in chariots and some in horses ; but we will remember the name of the Lord our God.* And with this faith or trust in God, stand inseparably connected, all the lovely train of christian graces and heavenly tempers. *Have faith in God,* and you are happy for ever. If this precious gift is implanted in your bosoms in early youth, it will bud and blossom in the winter of your age, and bear fruit to everlasting life,

* With joy, with grief, that healing hand I see,
The skies it form'd, and now it bleeds for me.—Ibid.

life, when the charms of beauty and vigor of youth are no more. May Jesus, then, the dear the adorable Jesus, *who is mighty to save*, be all your trust!

5. To remember the Lord, implies love to him. It is the remembrance of love. So God's remembrance of us, is inclusive of his love. *I remember thee, the love of thine espousals, the kindness of thy youth. Since I spake against him, I do earnestly remember him still.* Love to God is essential to christianity.* It is the source and soul of religion. Without it we lie exposed to a dreadful *anathema*. *If any man love not our Lord Jesus Christ, let him be Anathema, Maran atha*, accursed when the Lord shall come. 1 Cor. xvi. 22. But on the other hand, *Grace be with all them that love our Lord Jesus Christ in sincerity.*

Love to God is not a production of nature, but a gift of grace, there is not a grain of it in an unregenerate heart. The *carnal mind is enmity to God*, and not love,

Hence

* *Amo te Domine, plusquam meos, plusquam mea, plusquam me*
BERN.

Hence the necessity of the heart being *circumcised to love the Lord our God*. A sense of God's love to us manifested in Jesus Christ, has a tendency to engage the heart to love him. *We love him because he first loved us.* Deut. xxx. 6. 1 Joh. iv. 19. Remember, i. e. love your Creator in the days of your youth. Let him have the chief place in your hearts. He is infinitely worthy of all your love, and there is enough in his all-sufficiency, to delight your souls for ever. He graciously and kindly demands your warmest affections, addressing you as a father his children. *My Son, give me thine heart.* Prov. xxiii. 26.

6. Gratitude for favours received. The inspired writer charges his soul, not to forget God's benefits conferred upon him. *Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.** Remember

* Ps. ciii. 1, 2, 3.

O may I breathe no longer than I breathe
My soul in praise to him who gave my soul,
And all her infinite of prospect fair ! MILTON.

member them with unfeigned gratitude. Record them, and mention them with thankfulness. In infancy, childhood and advancing youth, you have been loaded with benefits. Your whole life has been full of mercies. While, therefore, you *pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you.* Ps. lxxi. 5, 6. *Thou art my hope O Lord. Thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels. My praise shall continually be of thee.* Thus remember your Creator. Adore the wonders of redeeming love. And be thankful for the gifts of Providence.

Gratitude is an amiable disposition, even when exercised towards our fellow-creatures, who have done us acts of kindness, or who bear us good will; but especially when it has the God of grace and love for its object. "I have always looked upon gratitude as the most exalted principle that can actuate the heart of man. It has something

thing noble, disinterested, and (if I may be allowed the term) generously devout. *Repentance* indicates our nature fallen; and *prayer* turns chiefly upon a regard to one's self. But the exercises of gratitude subsisted in paradise, when there was no fault to deplore; and will be perpetuated in heaven, when *God shall be all in all.*"*

7. Obedience to the divine commands.—Remember thy Creator practically. As thou wouldst not forget his benefits, so remember the obligations thou art under to please and glorify him. Dedicate yourself to the Lord Jesus Christ, and sincerely and conscientiously adhere to him, with a prevailing desire to be conformed to his will in all things. If your heart is right in the sight of God, nothing will be more pleasing to you than that which you know to be pleasing to him.† Renounce with abhorrence what he hates, pursue with delight what he commands. I shall here beg leave to particularize a few of those evils to which young people

* Hervey.

† *Oderunt peccare boni virtutis amore.*—HOR.

people are prone, remind you of their dangerous tendency, and warn you against them.

1. Beware of the bait of sensual pleasure. The age of youth is the age of pleasure. It will be happy for you if you are brought to pursue that which is real, substantial and satisfying, instead of that which is but *vanity and vexation of spirit*. If you are enabled to make such a choice as this, you may reflect on it with comfort in a dying hour. But you will never love the pleasures of holiness, till you see the evil of the pleasures of sin. *Moses* had made the experiment, what the delights of a court could afford, and he cheerfully renounced them all, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* Heb. xi. 25.*

Sensual pleasure is painful and unsatisfying, even in the enjoyment. It is a pleasure beneath the dignity of our rational nature.

* A perpetuity of bliss is bliss.

YOUNG.

ture. It is gratifying a vile appetite, which is no other than the disease of the soul, and which reason and conscience remonstrate against. It is a sort of violence done to the powers of nature, and it puts a man out of the true enjoyment of himself. He that is immersed in the filth of sensual pleasure is like a person burning in a fever. He has a tormenting thirst upon him. The more he drinks the more his thirst rages. So the pleasures of the sensualist are so far from yielding satisfaction, that indulgence does but add fresh fuel to the flame. They who are slaves to their unlawful appetites, are the greatest drudges in the world :

*Serving divers lusts and pleasures.**

Fleshly lusts war against the soul†. They not only threaten future destruction to it ; but they give disturbance to its present tranquility ; throwing all into uproar and confusion.‡ Galling and tormenting reflections succeed, which *bite like a serpent and sting*

* Tit. iii. 3. † 1 Pet. ii. 11.

‡ Sperne voluptates, nocet empta dolore voluptas.

sting like an adder. So that the end is bitter as wormwood. Wickedness may be sweet to the sinner's mouth, yet in his bowels it is turned to the gall of asps. Job. xx. 11.*

And are these the sweets which are preferred to wisdom's pleasant ways ! My dear youth, may the good Lord convince you of the vanity and vileness of those pleasures, and incline you to relish the pleasures of religion.

The onions and the garlick of *Egypt* were longed for by those only, who knew not how to value the heavenly manna, or the milk and honey of *Canaan*,† *Num. xi. 5.* The *Marquis of Vico*, a person of great eminence once said, " Let their money perish with them, who esteem all the wealth and pleasure of this world, worth one hour's communion with God."

2. Beware of the horrid vice of drunkenness.—'Tis pity there is any occasion to warn young men against a practice so odious as this. But in these licentious days, there

* *Prov. 5. 3, 4, and xxii. 32.*

† The curse of curses is our curse to love.—*YOUNG.*

are too many, not only of the aged but the young, who glory in it. It is a most deadly snare.* Some will tell you, There is not much danger in drinking a little to excess now and then. But let such remember, that, *Nemo repente fuit turpissimus*.

Ill habits gather by unseen degrees,
As brooks run rivers, rivers run to seas.

DRYDEN.

Drunkenness stupifies all the senses, darkens the understanding, destroys the memory, and takes away the heart. What a despicable character is that of a drunkard ! Drunkenness debases human nature, and transforms a man into a brute. It injures the health of the body ; brings on inflammatory disorders, apoplexies, dropsies, death. A drunkard is the worst of self-murderers ; he deliberately and determinately stabs his vitals, ruins his health, kills his body, damns his soul ! And for the little space of time he crawls upon the face of the earth, he lives a life of wretchedness, being
loaden

* Certum voto pete finem.—HOR.

loaden with diseases, and exposed to infamy and contempt.

After such a view of it, do I need to add, That drunkenness wastes a man's substance, unfits him for duty and business, and often brings him to poverty? It occasions a dreadful waste of time, and is the mother and nurse of almost every abomination. And, which is very awful, it is a vice from which men are very rarely reclaimed. I beg you will read attentively the following portions of God's word. Prov. vi. 11. and xxiii. 21, 29, &c. Is. v. 12. Luk. xxi. 34. and xii. 45.

3. *Flee youthful lusts.* Beware of actual lewdness, as a soul-ruining and damning sin. This is not all. Beware of the indulgence of filthy inclinations. It is dreadful to be inflamed with a foul and impure imagination; to have unclean thoughts continually excited in the mind. The divine word condemns *lasciviousness*: which consists in a giving loose to those im-
pure

pure thoughts, affections, words and actions, which have an evident tendency to actual lewdness. Read Eph. iv. 17. 1 Thes. iv. 2, 3, 4, 5.

It was by an indulgence of, and compliance with impure desires, that *Samson* was degraded from the height of his glory ;— that *David* so grievously provoked the *Most High*, and brought such a dreadful curse upon his house. It was for this that *Onan* was slain ; dread his iniquity if you would escape his end.

It was for this that *Amnon* was cut off, because he wrought folly in *Israel*. Even *Solomon's* heart was turned away by this evil, and the kingdom was rent from him in the days of his Son.

Sodom and *Gomorrab* and the cities of the plain, giving themselves over to fornication, the LORD rained fire and brimstone upon them from the LORD out of heaven, and they are set forth as an example, *suffering the vengeance of eternal fire*. Jude vii. Read Eph. v. 3—6.

Abhor

Abhor polluting language, lewd jests, and wanton songs. (a) Read not idle novels, or stories of unlawful love. They corrupt the mind. Hate the poisonous diversions of the stage; and whatever else may have a tendency to blow up and feed the impure flame.

Follow the apostolic example of abstinence and self-denial. *I keep under my body, and bring it into subjection.** Reader, go thou and do likewise. But remember at the same time, another divine rule. *Ye thro' the spirit do mortify the deeds of the body †* The blessed spirit operates on the depraved polluted heart, as a *refiner's fire, and as fuller's soap.* Let God's word be hid in your heart, that you may not sin against him. Parley not with temptations. Resist the beginnings. Fly, fly to the divine throne for succour. Ever remember, God's eye is upon you. He beholds the secret workings

(a) *Torquet ab obscenis jam nunc sermonibus aurem.*

* 1 Cor. ix. 27. † Rom. viii. 13.

HOR.

workings of the heart, and the odious deeds of darkness and midnight.*

4. Permit me to caution you farther against the sins of the tongue. Lying, prophane talking, and vain babling. Do not say, *Our tongues are our own, who is Lord over us?* Remember who hath said, *For every idle word that men shall speak, they shall give account in the day of judgment.* Mat. xii. 36. Nescit vox missa reverti.

Detest the common, but idle, ridiculous and daring practice of *swearing*, and taking God's name in vain. He who lives in the fear of God is so far from defiling his lips with it, that it shocks and grieves him to hear it. Were it no sin against God, it is contemptible in itself. It indicates an illiberal genius, or stupidity of mind;† it shows a barrenness of understanding, a want of

D

words;

* Inter omnia certamina christianorum duriora sunt praelia castitatis; nam ibi continua pugna, & rara victoria.

AUGUST.

† Qui tertio cuique verbo superaddunt juramentum.

words; I should rather say, a want of common sense. But it is also a dreadful breach of the third command. Every instance of it is an act of rebellion against him who has said, *Swear not at all,—above all things, swear not.* Mat. v. 34. Jam. v. 12.

Talk of something, in your social hours, which may improve you in knowledge and piety. Be ashamed to think of spending an hour in conversation, and saying or hearing nothing worth remembering. It is too true of many vain young men and women, that their thoughts are folly and emptiness, their voice laughter, and their whole life composed of impertinencies.

5. Beware of mispending time. Your time is not given you to squander away at your own pleasure. It is a talent lent you, to be improved to the honour of God, and the good of yourselves and society.* But a vain mind often determines and influences the actions of the young, and it may be said of some young persons, *Behold they are all*

* What time is worth, ask death-beds,
they can tell.—YOUNG.

*all vanity, their works are nothing.** i. e. To no valuable purpose; they are not worth the labour bestowed on them. They imitate the folly of *Caligula*, who is said to have led a great army, with solemn pomp to the sea shore, to gather cockle shells.† With a grieving blush may we not look back upon our mispent time, and say, *What fruit had I in those things whereof I have now reason to be ashamed!* How have I squandered away time in impertinence and folly, instead of redeeming it to God's glory and my own advantage! *Annos perdidi!*

6. Avoid the company of the profane. One wicked youth spoils many others, and leads them on to those vile actions they would never have thought of. Many are drawn into sin by the influence of their companions. There are some unhappy youths who are taking great pains to make sure of hell and damnation themselves, and to draw others after them. They seem as if they were afraid lest they should not be

D 2

miserable

* *Isai. xli. 29.*† *Strenua nos exercet inertia.*

miserable enough. They aggravate their guilt, and hasten as well as heighten their destruction, by their endeavours to ensnare others. They are cruel to their companions, and still more cruel to themselves.

Fly, fly my dear youths, from the fellowship of the sons of *Belial*. Do not say, "I shall expose myself to their scoffs and reproaches." Should this be the case, you may look on it as a badge of honour, and a proof of your Father's love. And even the men who affect to despise you, may nevertheless inwardly venerate you. Pure and undefiled religion carries such majesty along with it, as to command reverence and respect from the hearts of all. Be not discouraged at the thought of losing your friends. This loss may prove your great gain. The all-sufficient Saviour will be your friend, and he will be ten thousand times more to you than all the world could be without him. He assures you, *That every man who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife,*

or children, or lands, for his name's sake, shall receive an hundred fold, and shall inherit everlasting life. Mat. xix. 29. Read Mat. v. 11. Luk. vi. 22, 23.

Shun the company of the profligate and licentious, as you would avoid a person infected by the plague. If you associate with them, you are in the greatest danger of imbibing the same spirit. You can get no good from such; on the other hand, you are exposed to the greatest danger from the contagion of their bad examples. I have no hope of your remembering your Creator aright, unless you are enabled to break off from your vain companions. For he *that walketh with wise men shall be wise, but a companion of fools shall be destroyed.*

The Prince of ISRA'EL blest the man
Who shuns with cautious feet,
The paths and counsels of the vain,
And hates the scorner's seat.

From wicked men for ever flee,
 Left they a snare should prove ;
 Let such your choice companions be,
 As God and virtue love.

Avoid the place where sinners dwell,
 Dread their empoison'd breath ;
 Their curst steps *take bold on hell*,
 Their friendship leads to death.

Their loose discourse and wanton songs
 Pollute the air around ;
 Taint all the accents of their tongues,
 And death is in the sound.

If they a thousand charms could boast,
 And seem almost divine ;
 Yet are their shining talents lost
 In vanity and sin.

In such you safely may commend,
 Whate'er deserves your praise ;
 But make not one of these your friend,
 Left you should learn his ways.

Thousands who seem'd to promise fair,
 Have been at once undone ;
 As caught in this destructive snare,
 Which you are warn'd to shun.

7. May I caution you against disobedience to your parents? A vice detested by the very heathens. Those who are guilty of it, are in the word of God, ranked with the vilest offenders. Rom. i. 30. Are any of you who read these pages, chargeable with this? Dare you *set light by* your father or your mother, when God's curse is denounced on the man that doth it? Deut. xxvii. 16. Ungrateful creatures! Are these the returns you make for the tenderness and love they manifested to you, for so many years? They did not expect such treatment from you, when they nourished you in helpless infancy—when you clasped your little arms about their necks, and answered their endearing smiles of parental tenderness, by the expressive language of your countenances. Have you forgotten all their labour, care and concern for you? Or must it be the case, that the better they love you, the more ungrateful you are! Can you bear to behold their tears, and hear their sighs and groans on your account?—"O this un-

teachable disobedient child ! This careless creature ! Alas ! I have begotten or brought forth children, I fear, for the destroyer. I see them making haste to ruin themselves for ever ! I warn them again and again, but all is to no purpose. I tremble to think of their end !” Hear, ye disobedient ones, and repent of your ingratitude, before the judgments of God overtake you. As you value your immortal souls, and the peace and comfort of your parents, be attentive to their advice, reproofs and counsels ; *honour your father and mother*, and a blessing will surely follow you, even in the present life. Eph. vi. 2.

8. Are any of you servants or apprentices ? Be careful to demean yourselves with that integrity and diligence in your place and station, that you may be blessings to the families to which you belong. Remember how *Jacob* served *Laban*, and what an abundant blessing followed him whithersoever he went. Gen. xxxi. 6. Imitate the amiable example of *Joseph*, who was so careful and conscientious

conscientious in his business, that his master made him overseer of his house; and put all his affairs into *Joseph's* hands. Gen. xlix. 4. Commit to memory for your direction. Eph. vi. 5, 6, 7. Col. iii. 22—25. 1 Tim. vi. 12. Tit. ii. 5—10. 1 Pet. ii. 18, 19, &c.

9. Shall I caution you against a fondness of dress and finery? Many young people pay too great attention to the parade of dress. they seem vain enough to suppose, that they shall command the respect of mankind by spreading abroad their own fine feathers. How lamentable is it to consider, that so much attention is paid to the decorations of the outward man, while the immortal soul is neglected, is naked, in a starving condition, and polluted with every abomination! How inexcusable are the extravagancies of the female world! How earnestly do I wish that I could prevail with some of the gay and polite of that sex, to spare a few moments every morning, before they betake themselves to the LABOURS* of the toilet,

D 5

to

* *Operose nihil agunt.*—SENEC.

to read Isai. iii. 16—26. 1 Pet. iii. 3, 4, 5.
 1 Tim. ii. 9. Children are pleased with painted toys. They are most delighted with gaudy garments and sounding trifles. But shall we practice the child for ever? Shall we give our observers reason to think, that our raiment is the best and brightest thing that belongs us? †—that we pay more attention to *that*, than we do to the *garments of salvation, the robe of righteousness, the cloathing of humility or the ornaments of a meek and quiet spirit, which are in the sight of God of great price!*

But there is scarcely any end of the follies to which youth are prone. The time would fail to enumerate them all. And therefore, I shall but add,—Beware of the vice of sabbath-breaking. It is awful to think, how both young and old offend in this. Regardless of him who has said, *Remember the Sabbath-day to keep it holy.* How many who have been brought to the infamous gibbet, have confessed, that the leading

† *Tanta est querendi cura decoris.*—JUV.

leading cause was their profanation of the Lord's day ! God has allowed us six days for our lawful employments, and claims but one in seven for himself; how impious is it then to profane the sacred hours which should be devoted to his immediate service ! *

In short. If you would remember your Creator; by the grace of God, every sin must be heartily renounced, and conscientiously forsaken,† with repentance, shame, grief and humble confession before the divine throne. For he that *hideth his sin shall not prosper; but whoso confesseth and forsaketh shall find mercy.* Here, my young reader make a pause.—Reflect on the follies of your past life. Consider the nature, number and heinousness of your transgressions. Lay down your book, retire into some private place, fall on your knees, and with all your heart cry, “ God

* I would refer the reader for farther directions, to *Gauge's Young Man's Guide.*

† *Qua nocitura tenes, quamvis sint chara, relinque.*

CATO.

“God be merciful to me a sinner. Lord convince me of the vileness of my heart and life. Grant me repentance unto salvation, or I am lost for ever ! Turn thou me, *and I shall be turned, for thou art the Lord my God.* Lead me to Jesus, the Saviour of helpless sinners ; grant me pardon thro’ his blood, of all the offences of my youth. Incline my heart to remember thee. Teach me to know thy name, fear thy majesty, and trust in thy mercy. Circumcise my heart to love thee, and empower me to obey thy commands, from this moment to the end of life, for Jesus Christ’s sake. *Amen.*”

What sayest thou, my dear young friend ? Does thy heart consent to this ? May almighty grace make thee willing.* Take with thee these or the like words, and approach to the divine throne, solemnly and seriously, as often as you can conveniently every day, from this time forward. I earnestly request this of you, for your own soul’s sake. I am ready to beg it of you with tears, and upon my

* If, sick of folly, I relent ; he writes

My name in heav’n.

Dr. YOUNG.

my bended knees, if that would be of any weight with you. I pray you, *in Christ's stead*, do not delay one hour longer. Nay, it is, as tho' God did *befeech* you, by us.

Come youths of ev'ry rank attend,
The call of your Almighty Friend ;
In early life your God revere,
Before *the evil days appear*.

He did at first your being give,
In him you move, in him you live ;
He bow'd to hear your infant cries,
And now your ev'ry want supplies.

'Twas your Creator gave his Son,
To die for crimes that men have done ;
'Tis he that full salvation gives
To ev'ry sinner who believes.

He calls you to his service *now*,
Then at his feet submissive bow ;
Your active pow'rs for God employ,
While youth and vigor you enjoy.

O fear his name and trust his grace,
With willing mind his truth embrace ;
Let love and gratitude divine
Thro' all your life illustrious shine.

To

To wisdom's counsels lend an ear,
 Your Father's Invitations hear ;
Give me thy heart, my Son, he cries,
 And to my ways direct thine eyes.

Thrice happy is the pious youth,
 Who fears and loves the God of truth ;
 Honour and peace his days attend,
 And glorious is his latter end.

C H A P. III.

*The time when we should remember our Creator ;
 NOW, in the days of Youth.**

KING AGRIPPA was almost persuaded to be a christian, yet it was his misery to be but almost. This, I fear, is the unhappy case with many to whom I now address myself. Men do not usually deny the necessity of attending to the great concerns of the soul ; but the general cry is,
 “ We

* Stat sua cuique dies : breve & irreparabile tempus,
 Omnibus est vitæ.—VIRG. *Æn.* x. 467.

“We cannot apply ourselves to these things now ; it must be at some future period. Go thy way for this time, religion, at a more convenient season I will call for thee.”

But to you, O young men, do I call, and my voice is to the sons of men. Remember NOW your Creator. You know not that you shall hereafter have any opportunity to remember him, nor indeed, that you shall have any capacity. We cannot assure ourselves, either of the continuance of our time, or the use of our reason. A stroke of the apoplexy, or an attack of some violent fever, may at once render you incapable of remembering any thing.

It is certainly your duty to present the prime of your life, and the strength of your age to the service of God. And to do it *now*. Have you made some secret covenant with the grave? Have you found out some new method of ensuring the continuance of your lives? Can you answer for days, weeks and months to come? No one but yourselves can answer for one single moment. *Boast not thyself of to-morrow.**

* *Missa senum ac juvenum densantur funera.*—HOR.

Where is to-morrow ? In another world.* But were your continuance in life ever so certain, and your capacity to remember your Creator ever so much in your own power ; yet why should you trifle any longer ? Why should you act the madman's part any longer ? Why should you go on to displease God, and wound your own souls ?

Did you ever know a person under the power of a death-threatening distemper, say within himself, " When my disease is grown more violent, I will call for the physician, when its malignity is increased, and it has taken deeper hold of my vitals ? " No : men will not act thus in regard to their bodies. But where the interests of the immortal soul are in question, they act on this principle with deliberation.

But why should you persist any longer in such a course, as must certainly be repented of sooner or later ? Either you must repent of it before God with brokenness of heart here, or bitterly bewail your folly in hell for ever. *Fugit irreparabile tempus.*

* Young.

If the concerns of the soul should be regarded at all, they should be regarded immediately. Futurity to us is absolutely uncertain. If it is necessary to apply ourselves to these concerns at all, it is necessary to do it quickly. *Behold now is the accepted time.* Youth, health and strength now shed on you their happiest influence. Remember *now* your Creator. You are intending to defer it to some future period. The Almighty calls your attention to it now, and yet your cry is—*hereafter*. God shall be served *hereafter*; our souls shall be minded *hereafter*. But did you never reflect, that purposes and resolutions that refer to some future time, while you are unwilling to put them in practice at present, cannot be sincere? For he who is resolved to pursue his evil courses but one day longer, shews that his heart is still in love with sin.*

Suppose your dearest friend or brother should drop into the fire or the water, would you content yourself by saying, I will help him out at some future time? Would such

a case

* Qui non est hodie, cras minus aptus erit.

a case admit of delay ? How much less will your present case ? Your soul, your immortal soul is sinking into the abyss of hell sinking into everlasting flames ! and will you not be concerned, that it may be plucked as a brand out of the burning ?

Shall I adopt another simile, to set forth the folly of your inexcusable negligence ? Suppose a General of an army should refuse to encounter the enemy, tho' he has the most pressing call to it, till his forces are spent, his strength exhausted, and his adversaries become more powerful. Would not his conduct appear in an odious light ? Would it not be universally condemned ?

Neglecting souls why will ye stand

And loiter in the road ?

Can you despise the dread command

Of your Redeemer, God ?

Bow to his will, his yoke receive,

It is a yoke of love ;

His faithful promises believe,

And all his goodness prove.

Come

Come in, ye blessed of the Lord,

Why will ye longer stay?

There's plenty at your Father's board,

And none he turns away.

Dwell in your Father's family,

You shall be richly fed ;

He will your every want supply,

And give you children's bread.

The work that shall your hands employ,

Shall be your pleasure still :

Celestial peace shall they enjoy

Who do their Father's will.

Blest with his smiles your souls shall thrive,

Till rais'd above the sky ;

In endless glory you shall live

While slothful sinners die.

Methinks I hear one of my young readers saying, " I cannot yet reconcile myself to a religious life. It would expose me to the ridicule of my young companions. I should make myself singular."*

Ans.

* *Invidiam placare paras virtute*

relieta ?—HOR.

Ans. What, in the name of wonder, are you then ashamed of Christ and religion? Have you then courage to stand it out against God, and not against your fellow-creatures? * This only consideration, *What will the world say of me?* This only consideration has served often for an obstacle to repentance! hath stopped the (hopeful) penitent, and to say all in one word, hath plunged souls in perdition! Do you dread the sneer of the world more than the wrath of God?

2 *Obj.* It seems hard to relinquish the world just at our entrance upon it. I am just now in the prime and spring of my years, disposed to admire and capacitated to relish the gaities of youth. A thousand captivating things solicit my pursuit.

Ans. But will the pleasure of pursuing these gay vanities countervail the loss of your

* Ah, M. F. que cette seule consideration, que dira l'on de moi, a servi souvent d'obstacle a la penitence! Qu'elle a arrêté de penitence! Et pour tout dire en un mot, qu'elle a plongé d'ames dans la perdition! Saurin, Sermon Tom. iii. pag. 65.

your soul? Nay, is it worthy to be compared with the present rewards of true godliness? truly no. *It is hard*, you say, but remember the religion of Jesus requires you to give up nothing, which is truly worthy the attention of an immortal soul. It requires no restraints but such as are in reality for your present and eternal advantage. For it hath the *promise, both of the life that now is, and of that which is to come.*

3 *Obj.* But I may still die happy, though I do not devote my youth to God and religion. I may repent and turn to the Almighty hereafter, tho' I do not now.*

Ans. Few, I believe, who have thought so, have ever seen the time, in which they promised themselves they would repent. If you continue the enemy of God while young, it is much to be feared you will ever continue so. And therefore, *To-day if ye will hear his voice, harden not your heart.* Heb. iv. 7. Its not too soon to stop a wicked course. The cry now is, *Let the wicked forsake*

* *Amata relinqua durum est.* — VIRG.

for sake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy on him and to our God, for he will abundantly pardon him. You may be snatched away by death before the time come, when you promise yourselves you will repent. In all the book of God, tho' it contains a history of almost four thousand years, we have but one instance of repentance near the point of death. Namely that of the thief on the cross. One instance we have, that none might despair; and but one that none might presume."*

Obj. 4. There are great numbers about me, much older than I, who seem to think it too soon to mind religion.

Ans. This is an awful case, yet will it be no excuse to you. You say, many *older* than you are inattentive to religion, but are not many *younger* than you in their graves? And who knows how soon you must follow! Tell me, if you can, that none were ever
known

* Unicus misericordiam invenit hora ultima, ne quis desperit; et unicus, nequis presumat. *August.*

know to go into the other world younger than you. Or tell me, if you have any ground so to do, that your life is not a *vapour*, nor your *flesh grass* as theirs were.*

The truth of the matter is, that few who have devoted their youth to the world and Satan, remember, seek, and serve God in old age. How rarely do we hear of an old sinner becoming a true saint! It is not without reason that the prophet asks, *Can the Ethiopian change his skin, or the Leopard his spots, &c.* Jer. xiii. 23. By a continuance in sin, the habits of vice are strengthened. How happy then to have the tide of corruption stemmed in early youth, lest the headstrong torrent bear us down in old age, to misery and ruin! The longer sin is cherished the harder it will be to give it up. Many who have said in youth, "It is too soon to part with our follies," have cried out at last under the power of a hard heart, "It is now too late." It

* ————— Has death proclaim'd

A truce, and hung his fated lance on high?

YOUNG.

It is certainly your duty, to present the prime of your life and strength of your age to the service of God. The Lord required the first fruits to be devoted to him. The first born were to be sanctified to him. The young bullocks, the young lambs, &c. were to be offered in sacrifice. This undoubtedly was designed to instruct us, not only concerning the death of Christ; but that in general, God will be served with the first and best. It was highly displeasing to the Lord when the *Jews* reserved the best of the flocks for themselves, and presented to him the old, the blind, and the lame. Offer it to *thy governor*, and see if *he will accept it*.

My dear fellow-sinner, your everlasting all is at stake. Is any amusement or any employment in life, worthy to be pursued in neglect of your soul! If there by any thing of greater moment, pursue it; if there be any thing more worthy your regard attend to it; if not, in God's name, apply your heart

heart to this. Why will you run on in the foolish circle, to weary yourselves for very vanity, for trifles lighter than air? Youth and health, wit and beauty, and all earthly delights will quickly have an end. What are the pomps and vanities, the pleasures and honours of this present evil world? However they may be gilded to charm the eye, yet what are they in comparison with eternal things! However they may be sweetened to please the taste, yet is their tendency only to inflame, pollute, debase and enslave the immortal mind. Are they not, when laid in a just balance, and put in competition with Christ and the blessings of the gospel, emptier than the wind, and lighter than a feather?

And indeed, *in themselves*, the vanities of the world are unsubstantial and fantastical.* They are gay delusions to mock our eager wishes and expectations. Can you carve an image out of the rising vapour? Can you satisfy the cravings of hunger with the empty smoke? As soon may you find

E substantial

* — *Animum pictura pascit inani.* — VIRG.

substantial satisfaction in the world. To build your hopes for comfort here, is to rear an edifice on the sliding sand. A thousand accidents occur, to dash the visionary fabric into ruins.

And is it still, dear youth, your choice to devote your prime of life to a vain world? Is it still your choice to live the life of an idiot, a madman, or shall I say, of a brute? To gather sticks and straws, and indulge the basest appetites? Are you determined still to pursue such a course as will infallibly sink you, if persisted in, under all the shame and torment of a depraved mind and guilty conscience, together with the awful wrath of an offended God? Will not angels in heaven, and even devils in hell, stand astonished at your insensibility?

Poor giddy and unthinking youths! How shall I gain your attention? What methods of address shall I adopt? You do not consider the reasonableness of the advice the wise man here gives, nor that the neglect
of

of it exposes you to the greatest danger. A devotedness to sensual delights and youthful vanities, drowns your recollection, and makes you forget all the obligations you are under, to devote your lives to the service of your Maker. Your vain minds are dissipated with a thousand amusing trifles, while, alas ! for you, *God is not in all your thoughts.* Pf. x. 4. How unaccountable is the deceitfulness of sin, and its bewitching power over the mind ! Hence those vain promises of repentance in old age, with which you so frequently flatter yourselves. How great the degree, and how dangerous the consequences of this stupidity ! To sit easy and unconcerned on the very brink of eternal ruin, under the insinuating notion, that you will repent when you are old !

I cannot but look upon you with compassion and concern. Alas for you poor thoughtless creatures, who are in the midst of your giddy intoxication ! You have

shaken off, it may be, the restraints of a pious education, and have the keenest appetite for sensual pleasure. You are catching at the gay bubble, which will yield you nothing but disappointment. The smiling *Delilah* of sensual delight, with an inviting tongue, deludes you into her deadly snares; with a thousand fair and flattering promises. But these promises are never fulfilled? Far from it. Look into your own heart, and see what fruit you have had in those things whereof you have reason to be ashamed. Have you not been disappointed in the pursuit, and often grasped a shadow where you expected to have embraced a substance? Nay, have you not sensibly felt, that you were but chasing a phantom of happiness, which you found to be vanity and vexation of spirit?

And is it for this that religion is neglected? Is it for this that Christ and the gospel are despised? Is it for this that the delightful service of the king of glory is disregarded?

garded? Hear what is said, Jer. ii. 12, 13. *Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns which can hold no water.* See here what it is that provokes the eternal God; what it is that occasions those reproaches which ought to pierce your hearts; it is that nothingness, that *vanity of vanities* which you prefer to HIM. Your immortal soul, for the exchange of which the world itself would not be a sufficient price, you vilely throw away* for that which is the most low, the most mean, the most contemptible and even the most pernicious. It may well be said, *Be astonished, O heavens, &c.*

Dear Youths, my heart is pained for you. I cannot give you up. Let me weep over you a little. O that my head were waters and mine eyes fountains of tears! Ask, I beseech you the dying sinner, what he now

E 3

thinks

* *Projecere animas.*—VIRG.

thinks of the importance of serious godliness.* He will presently tell you he is now convinced it is *the one thing needful indeed*. And the time is coming when you will surely think so too. You must sooner or later be brought to reflect on these things, whether you will or no. You that cannot now bear the restraints of religion, how will you endure to be held in everlasting bonds, in the prison of hell, where there is weeping, wailing and gnashing of teeth. *Can thy heart endure or thy hands be strong, in the days that I shall deal with thee?* Ezek. xxii. 14. Were the misery of a lost soul only to continue for an age, a hundred or a thousand years, it would be dreadful indeed; but to think of its being *everlasting* destruction, it is dreadful beyond measure. Who can bear the thought!

O young

* By thousands now resigning their last breath,
And calling thee—wert thou so wise to hear!
By guilt's last audit, and eternal night—
Be wise.

Dr. YOUNG.

O young sinner, how will the haughtiness of your spirits be broken, when all pale and trembling, you are plunged into the bottomless abyss, from whence there is no hope of escaping ! None, none can rescue you from thence. There, there you lie, not merely for the little span of ten thousand millions of ages, but **FOR EVER**. O eternity ! eternity ! Millions of years would not be sufficient to write down what is included in this word, nor a pile of volumes reaching to the clouds, sufficient to contain it. It is with reluctance I enlarge on these awful subjects. Motives of another kind ought to suffice. But if you remember not your Creator now, so as to be brought to love and fear him, you will have a long and sad remembrance of him hereafter. *Son Remember, that thou in thy life time, &c.* The insensibility with which you now arm yourselves, will neither preserve you from death, secure you from judgment, nor defend you from the damnation of hell.

Here let me stand and drop a tear or two,
 O'er thy unthinking heart, O youth ! as once
 The princely Saviour wept at *Bethany*,
 Wat'ring the grave of *Lazarus* his friend,
 With tears of love divine. O that my head
 Were now as waters, and my streaming eyes
 As fountains pouring forth a briny flood :
 How would I ceaseless mourn o'er fellow-men,
 Lost in a tumult of distracting cares,
 Vain pleasures, projects, hopes, pursuits and aims,
 With brutish stubbornness ; till heav'n's dread ire,
 Enkindl'd whirls them to th' abyss of hell.
 As down to earth they bent their endless aim ;
 Contemning all the glories of the skies ;
 So now (O doom most awful, yet most just !)
 Downwards they sink, far, far remote from heav'n,
 Falling from deep to deeper misery,
 From gulph to gulph in the unbottom'd lake
 Of flame sulphurous, burning without end.

The following verses shall close this Chapter.

Unguided unexperienc'd youth

Is ever prone to err,

Nor knows nor loves the way of truth,

But rushes on the snare.

In

In the dark paths of shameful vice,
The thoughtless herds proceed,
Far from the gates of paradise,
And sink among the dead.

Thrice happy he who learns betimes,
To shun the downward road,
Fly from the wicked, hate their crimes,
And fear the living God.

His youth and strength he gives to him,
Who did them both impart ;
Devotes to God his early time,
With undivided heart.

Infinite wisdom is his guide,
Lest he should go astray ;
And boundless goodness shall provide,
Supplies thro' all the way.

Celestial hopes his bosom fire ;
The sweetest prospects rise ;
On wings of love and pure desire,
He mounts towards the skies.

His active mind inflam'd with zeal,
Avoids the lurking snare ;
His God shall guard his soul from ill,
With unremitted care.

Thus youth is found the fittest time,
 Religion to pursue;
 Give then to God the flow'r and prime,
 To whom your all is due.

Your safety, honor, happiness,
 All, all unite in this;
 The glorious crown of present peace,
 And everlasting bliss.

C H A P. IV.

*The advantages of early piety, or of an early
 remembrance of our Creator.*

THE wise man sets before us the suitability of the time of youth, for the business of religion, and the great disadvantage of neglecting it, till we are involved in the distresses of old age. It is strange inconsiderateness in any one, to count the time of youth unseasonable for the service of God. Why does the all-wise Creator particularly single out this part of
 our

our time for himself, if it is not attended with some advantages for his service ?

S E C T. I.

1. *In youth we are fittest for service.*

OLD age is attended with many sorrows and weaknesses. It brings with it many disadvantages and impediments, to obstruct our progress in any thing weighty and important. On the other hand, youth is attended with many favourable circumstances, which confessedly render it the fittest season for serving and glorifying God.

The members of our bodies are vigorous and strong ; and the faculties of our souls sprightly and active in early youth : consequently, we are most capable of undertaking any great enterprize.* Young men are warm and resolute in what they embrace, and engage in. Their memory is capacious

* Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisque senectus
Et labor. VIRG. Geor. iii. 66.

their understanding bright, their fancy lively, and their animal spirits move with great vivacity.

Now what pity is it, that the world and *Satan* should be served with the best! What pity is it but the vigor, briskness and liveliness of youth, should be exerted in *striving against sin, agonizing to enter in at the strait gate, wrestling against principalities and powers, fighting the good fight of faith, and laying hold on eternal life!* Is it not pity, that while the ship is sound, the tackle good, the mariners vigorous, and the wind fair, a voyage to the port of rest should be entirely neglected! Is it not pity that the time should be wasted, the provision spent, the season let slip, without ever spreading sail, especially since such great things are in prospect! Is it not pity, O young man, that you should trifle on, till the vessel is grown crazy and leaky, the cordage decayed, the sails ready to drop in pieces, the hands weakened, the provision almost exhausted, and failing become dangerous!

It

It is said in *Mal. i. 14.* *Cursed be the deceiver that bath in his flock a male, and voweth and sacrificeth unto the LORD a corrupt thing.* Now my young friends, permit me to ask, Who hath the male of your flock? To whom do you consecrate the first-born of your strength? To *Satan*? To the world? To your pleasures? And do you promise to devote the corrupt thing to God? To offer the weak, sickly, decrepit infeebled time of life to God? While you are forming such a project, remember what he says, *cursed be the man that doth this.* He is a deceiver.

Besides, are you assured that you shall live to see old age? Are you certain that your days shall be prolonged till to-morrow's dawn? Numbers are cut off with a sudden stroke, not having so much as time or power to pray for mercy. And what if you should add to the awful number?

* Considerations of this kind, are in several parts of this book, urged upon the young reader, in conformity to the divine rule,—*Line upon line, line upon line; here a little and there a little.* The truths which are of greatest moment, our dear Lord, in his discourses, repeats again and again. Luk. xiv. 2. and xvii. 14, &c.

S E C T. II.

In youth there is most leasure for religious exercises.

THINK not therefore, with many vain young persons, that religion is a thing out of season for you. When it may be easily made to appear, that in point of leasure, time, and opportunity, this is the fittest season for it. You are not now embarrassed with a multiplicity of business, thoughts and projects of a temporal kind, which almost unavoidably overtake those who are farther advanced in life. The busy cares and concerns of a perplexing world, do not yet crowd upon you, as they do upon others.* You have probably more time at command than you will have, if you are spared some years longer. If you persevere in the neglect of religion till your worldly connections increase, you may then be tempted to say with the poor wretch in the gospel, *I have married a wife, and there-fore*

* *Apia ferunt magnam tempora rebus opem.* —MANT.

fore I cannot come. Luke xiv. 20. This was indeed no available excuse ; but it gives us an idea of the disposition of men's minds. Generally speaking, the farther they advance in life, and the more they extend their worldly connections, the more distant they are from God and heaven. Earthly ties bind them faster and faster, and their depraved hearts cling closer and closer to the soil.

S E C T. III.

In youth we are most capable of receiving and retaining instruction.

YOUTH is confessedly the age of discipline, *Whom shall he teach knowledge ? and whom shall he make to understand doctrine ? them that are weaned from the milk, and drawn from the breasts.* Better is a wise child than an old and foolish king, who will no more be admonished. It was the remark of an ancient philosopher, that, To cure a dead man, and teach an old one are equally difficult. Those who are hardened by a long continued course of sin, are often unmoved under the most awakening

awakening dispensations. The passions are more tender and sooner touched in youth. *Josiah* being young, his *heart was tender*. The bending of a young twig is much easier than that of an old stubborn oak. The cure of a green wound is more hopeful than that of an old ulcer. It is true, to Almighty Power, nothing is impossible, nothing is difficult. But it is commonly observable that the conversion of the aged is a rare thing. Do we not often see them grow more attached to the world, more deeply rooted in their prejudices, more firmly wrapped up in their ignorance, and perhaps almost incapable of receiving instruction?*

These are your best days, my young friends! in which your animal spirits are most lively, and the various powers of nature in their highest vigour. Now is the time for learning, the time for acting.

And as to retaining instruction, the most early impressions are acknowledged to be the most deep and lasting. A habit of thinking

* *Qui non est hodie, cras minus aptus erit.* — OVID.

thinking and reasoning is soonest acquired in youth. That noble faculty, the memory is what young people are often known to excel in; a faculty which is apt to retain the impressions first made upon it, especially if they are deep and powerful.* It will be happy for you, my dear young creatures, to have your memories seasoned with the best things betimes. For as they are most capable now of receiving the treasure committed to them, so likewise of preserving and keeping the same. Hence the charge is, *Train up a child in the way he should go; and when he is old, he will not depart from it.* *Prov. xxii. 6.* Young Timothy was taught the knowledge of the scriptures, by his pious relatives, from a child. *2 Tim. iii. 25.*

SECTION.

* Adeo in teneris consuescere multum est!

VIRG.

S E C T. IV.

4. *In youth we are most capable of enjoying the pleasures of religion.**

THERE is no doubt but the Lord *can* and often *does* make his aged servants comfortable; yet old age in itself is represented to us, as a season of misery and sorrows, a time made up of trouble and afflictions. It brings along with it a train of diseases and infirmities, which are often attended with fretfulness, impatience and discontent.† Should you only begin to *remember your Creator* in old age, you would have the bitter recollection of a long train of follies, to bow down your spirits. Little do you know, what youthful sins might cost you, when it might be said of you, *His bones are full of the sins of his youth*. The joy of late converts is abated by the thoughts of a long continued course of sinning. The amiable apostle *Paul* went to

his
* See Section vii. of this Chapter.

† *Tristis senectus.*—VIRGIL.

his grave mourning, under a sense of his having *persecuted the church of God* in his youth. How often are the years of old age embittered by the review of a long train of youthful sins, when we find it difficult enough to bear up under the pains and sorrows of declining nature ! The remembrance of the sins of youth was grievous to holy Job. *Thou writest bitter things against me, and makest me to possess the sins of my youth.* We may here allude to the words of Barzillai to David, *Can I discern between good and evil? Can thy servant taste what I eat, or what I drink? Can I hear any more, the voice of singing men and singing women?* 2 Sam. xix. 35.

Is it not plain then, that youth is the fittest season for enjoying the pleasures of religion ? When involved in the miseries of old age, we shall scarcely be able to take delight in any thing.* Hence the days of old age are called *evil days*. Days full of pains and griefs. Then our strength be-

comes

* Γηρας αλομενον. Evil old age.—PIND.

Γηρας λυγρος Grievous old age.—HOM.

comes *labour and sorrow*. Nature languishes. Life is at a low ebb. The *keepers of the house tremble*. The hands and arms are enervated; and *those that look out at the windows*, the eyes are darkened, *desire itself fails*, and the heavy hours are come, in which there is too much reason to say, “ I HAVE NO PLEASURE in them.”

S E C T. V.

5. *In youth we are most capable of doing good, and of shewing the brightest examples.*

HOW shining an example did young *Josiah* give to all succeeding princes, and what wonders did he perform! For in the eighth year of his reign, while he was yet young, he began to seek after the God of *David* his father.* Now, my dear youths, you have the fairest opportunity of exerting yourselves for the good of mankind. You may provoke others to an holy emulation, by the lustre of your shining example.

* 11 Chro. xxxiv. 3.

ple. Influenced by the love of Jesus, you will be solicitous for the temporal, spiritual and eternal happiness of those about you ; and in many instances, how serviceable may you be in promoting it !

How would the beauties of holiness shine in you, while divine grace enabled you to trample on the snares incident to your age ! It must be affecting to the young people about you, to see your humble and pious walk. Aged saints would be quickened by your fervency and zeal. And careless sinners even won over from the broad to the narrow way, by the influence of your example.* What an opportunity would you have of recommending religion, while in all its shining fruits, it was realized in your amiable temper and conduct. This would tend to convince a careless infidel race, of the reality of religion, more than the finest harangue upon it from the pulpit or the press.

In

* Nec sibi sed toti genitum se credere mundo.

LUCAN.

In short, you would be blessings to society, and as you advanced in age, your usefulness would grow more and more extensive.

Real piety, modesty and benevolence, adorn the character. They brighten a genteel education, add new charms to beauty, and give a glowing lustre to affluence. Nay, these will be solid ornaments to dignify and recommend those who are destitute of the above advantages. In youth we are most capable of doing good, and of shewing the brightest examples.

S E C T. VI.

6. *It is most safe now to remember your Creator.*

LIFE is ever uncertain to all. The youngest have no ground to boast of to-morrow.* Some die in their full strength, being wholly at ease and quiet. Their breasts are full of milk, and their bones are

* It was a Roman proverb, *Nescis quid serus vespere vehat.*

are moistened with marrow. Yet these circumstances could neither exempt them from death, nor insure to them a longer continuance here. While one reaches a good old age, multitudes fall short of it. Persons of the most vigorous constitution often fall, even before the weakly and infirm. The wise man's advice, therefore, ought to be strictly attended to. *Whatsoever thy hand findeth to do, do it with thy might. For man also knoweth not his time : as the fishes are snared in an evil net, and as the birds that are caught in the snare ; so are the sons of men snared in an evil time when it falleth suddenly upon them.* Eccl. ix. 10, 12.

Our breath is in our nostrils, and we can recollect many circumstances in which it seemed ready to take its flight. Verily, the partition between this world and another is so thin, that it is easily broken down, even by the slightest occurrences, if the Almighty so ordain. There is but a step between us and death.*

* In human hearts what bolder thought can rise,
Than man's presumption on to-morrow's dawn?

YOUNG.

How many young persons have you known, who are already gone! Do not you frequently walk over the dust of your deceased school-fellows and relatives, who have died younger than you? And what assurance have you of life's continuance? Are not you tenants at will? What is your health or vivacity but a glimmering taper, that expires even while it shines, and is ready to be puffed out, and your life too, by every blast that blows?*

You cannot therefore be safe or secure for one moment, unless you give up yourselves to the Lord Jesus Christ, to be saved by him, and fitted for heaven. When our dear Redeemer says, *Be ye therefore ready also, for in an hour when ye think not the Son of man shall come*: does he exempt the young from this charge? No: It is as much directed to the young as the aged. Sit down therefore, young reader, and consider:—I am liable to the stroke of death every hour. And yet if I die in an unrenewed state,

* *Mille vix Lethi.*

state, I am undone.* How awful is my condition? *Turn thou me O good Lord, and so shall I be turned. Save me, save me, or I perish.*

Besides, as it has been observed in another place, how rarely are the aged brought to repentance ! They are often like the smith's metal upon which he has been long at work, hammered to greater hardness. They are hung about with the dead weights of earthly care, which are as mill-stones about their necks, to hinder their ascent heavenwards. None have so few clogs about them as young people. So that if you were certain you should live to old age, but how far is that from being the case ! it would be extremely dangerous to defer the thoughts of religion till then.

The heart of some lies bury'd dark and deep,
Amidst the dismal wreck of earthly cares.
Heaps pil'd on heaps press down the lab'ring soul,
Groaning beneath the load ; and yet averse
To be released from the dreadful weight.
Deeper and deeper still the vagrant sinks,
Nor once aspires to reach her native skies.

F

SECT.

* *All men think all men mortal but themselves.*—YOUNG:

How many young persons have you known, who are already gone! Do not you frequently walk over the dust of your deceased school-fellows and relatives, who have died younger than you? And what assurance have you of life's continuance? Are not you tenants at will? What is your health or vivacity but a glimmering taper, that expires even while it shines, and is ready to be puffed out, and your life too, by every blast that blows?*

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F

SECT.

* *All men think all men mortal but themselves.*—YOUNG:

S E C T. VII.

7. *It is most for your happiness.*

MOTIVES drawn from your own interest and welfare will surely be of weight with you. Let it be observed then, that there is a satisfaction to be enjoyed in the ways of Christ, which those who are lovers of pleasure more than God, are strangers to. A satisfaction suited to the state of an immortal mind. A satisfaction arising from a sense of the divine love and favour. A satisfaction which flows from the service of our blessed Master. Every step taken in his ways is connected with, and leads to *pleasantness and peace*. The intercourse of the humble soul with the Almighty, in spiritual meditation, and the communion maintained with him by solemn prayer, are sources of solid and substantial pleasure; and are as far superior to the carnal delights of the world, as the light of the meridian sun excels the glimmerings of

of a glow-worm, or the *crackling* blaze of *thorns* or brambles. Be assured, my dear young friends, that if you are experimentally acquainted with the dear Redeemer, he will make his ways so pleasant to you, that you will have no need to debase yourselves to pursue the pernicious delights of the profane, nor meanly to beg for pleasure at the devil's door. The thoughts of the precious love of Christ, of pardon, peace with God, of the great and precious promises, and of everlasting bliss in the bright world of glory above, shall be to you unfailing springs of the most refined joy.

True religion diffuses divine peace and tranquility through the soul. What felicity can that man enjoy who *dreads*, as Dr. Young speaks, *to meet his naked heart alone*, and dares not be one moment by himself!—He who has need of continual dissipation, to conceal the view of his real estate.—He who cannot look on the past without remorse, the present without confusion, or

the future without despair ! What satisfaction can that man have, who carries in himself a witness of his evil deeds on which he cannot impose silence ; a man who feels already the undying worm begin to prey upon his vitals ; one who sees in the midst of his carnal mirth, the writing of a man's hand, which his eyes are not able to read, but of which his conscience, at the same time, is so faithful an interpreter ?*

True piety not only frees us from these torments ; but it diffuses joy thro' the whole life of him who possesses it. *Wisdom's ways are pleasantness.* Pleasure, true pleasure is confined to her ways, and not to be found any where else. This pleasure ariseth not from a foreign cause. *The good man is satisfied from himself* from the treasures of religion of which he is possessed. The satisfaction ariseth from the intrinsic goodness of

* Already is begun the grand assize ;
Who conscience sent, her sentence will support,
And God above assert that God in man.

YOUNG.

of the portion such a one is entitled to, and partakes of. The transporting knowledge of God, the happy views of his reconciled face, the unutterable satisfaction of loving him, and being beloved by him, the privilege of *rejoicing with the felicity of his chosen*, are what may truly be termed, *joys which strangers intermeddle not with.*

Let it be farther observed ; the felicity of which we speak is not sensual, but rational and spiritual. It is not the pleasure of the meer animal life, which arises from the gratification of the senses and appetites of the body. As to pleasures of this kind, the brute creatures possess them as well as we, and perhaps in a larger measure, as the senses of some of them are more exquisite. But the happiness of which we speak, is adapted to the nature, and suited to the dignity of an immortal soul ; a happiness adequate to its most exalted affections. Oh ! the wretched happiness of sinners that hath the curse of God upon it for ever ! It is rightly called *The mirth of fools*, and com-

pared to the crackling of thorns under a pot.* These make a mighty blaze and a roaring noise for a little while ; but soon end in foot and ashes. *The end of carnal mirth is heaviness.*

But the pleasures of true religion will abide with you in youth, manhood, and the decline of life. A command is laid upon good men to *rejoice evermore.*§ This is realized in the case of the apostle *Paul*, and others. † *Thanks be to God, who always causeth us to triumph in Christ.* The joy which our blessed Redeemer gives, *no man taketh away.* ‡

Now, pleasure draws every one,¶ says the poet. And could you be persuaded, my dear youths, that true pleasure is on the side of religion, you would think well of it. Be assured it is so, without the least hesitation. Many, indeed, look upon religion as a gloomy,

* Eccl. vii. 6. § 1 Thes. v. 16. † 2 Cor. ii. 14.

‡ Joh. xvi. 22.

¶ Sua quemque trahit voluptas.

feared the Lord, and delighteth greatly in his commands.* They assure us, that seriously to attend to the things and ways of God, is the only way to be happy both in this world and that to come. That *Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come.* That our heavenly Father is the God of all comfort, our dear Immanuel, the Consolation of Israel, and the Holy Ghost the Comforter of his people. They represent the gospel as the most comfortable report imaginable; as *glad tidings and the joyful sound.* They hold forth the true christian, as living on a God all-sufficient, while others are feeding on ashes, and dotting on idle vanities. They describe the believer as rejoicing in God his Saviour, and saying, *The Lord is the portion of my inheritance and of my cup: the lines are fallen unto me in pleasant places, I have a goodly heritage. Whom have I in heaven but thee, and there is none upon earth I desire besides thee,*

* Pf. cxii. 1.

thee. My beloved is mine and I am his, &c.
 So that they who take up their rest in God,
 as their chief good, will find him, even
 in this world, their exceeding joy.*

And the path of religion is not only pleasant now, but it leads to the paradise of God. Where, my dear young friends, you shall be satisfied with the inconceivable delights of being admitted into the immediate presence of the great Judge of all; where you shall behold the brightest manifestations of his divine perfections, be conformed to his lovely, his glorious image, and abide for ever with him, for ever near him. This, Sirs, is the felicity inseparably connected with true piety; a felicity truly worthy the pursuit of an immortal mind, enlarged as its faculties, and lasting as its own existence. A felicity sweeter than life, and stronger than death itself.

F 5

© thou

* Sweet peace, and heav'nly hope, and humble joy,
 Divinely beam on his exalted soul.

NIGHT-THOUGHTS.

O thou celestial-born ! dear child of grace
 The purchase of redeeming blood, the heir
 Of bliss immortal, look beyond the stars,
 Up to thy native home direct thine eyes ;
 While realizing faith and steadfast hope
 Give thee rich foretastes of the joys above.
 Lo ! Jesus waits to place th' immortal crown
 Upon thy temples ; angels shall applaud
 Thy conquest o'er the pow'rs of sin and hell.
 Then all your toils shall cease, your bliss begin,
 And joy and triumph crown the happy day.
 You shall possess immensity of bliss,
 Unbounded as the wishes of the soul,
 And lasting as its own immortal age !

I shall close this point, with the follow-
 ing lines, affectionately addressed to my
 young readers.

Come, gentle youths, incline your ear
 To what the muse shall say,
 No harsh commands, or rules severe,
 Attend her humble lay.

Her looks, her accents all are love,
 She points you to the skies ;
 That you substantial bliss may prove,
 And be divinely wise.

Avoiding vice, and all excess,
Which health and ease destroy,
The soul's tranquility and peace
You sweetly shall enjoy.

Those head-strong passions which create
A tumult in the soul,*
Religion shall their rage abate,
And bring them under rule.

Your noblest pow'rs herein may find
The most divine employ,
Adapted to enrich the mind
And yield refined joy.

Religion's path enamel'd shines
With most delightful flowers ;
Happy the youth whom grace inclines,
To tread the sacred bowers.

Here lillies bloom with spotless hue,
And all the path adorn ;
The rose emits its odors too,
But not without its thorn.

Melodious

* Juvenile vitium est regere non posse impetum.

SENECA.

Melodious sounds attract the ear,
 The birds their notes employ ;
 The turtle's cooing voice you hear
 To sooth the heart to joy.

The noblest prospects charm the sight ;
 You view with pleasing smiles,
 The rills of bliss, the fields of light,
 The sweet celestial hills.

The man that walks this sacred road,
 Joyful at length shall rise,
 Up to the paradise of God,
 Beyond the shining skies.

S E C T. VIII.

8. *To devote your youth to God is most
 honourable.*

THE honour that comes from God
 truly deserves the name. It depends
 not on a puff of human breath, either to
 give or destroy it. It is an honour, the
 highest our rational nature is capable of.
 The very height of human glory is as far
 beneath it, as earth is distant from the third
 heaven. Is

Is the employment of attending on a King, esteemed much more honourable than the drudgery of a slave? How great is the honour of being servants to the most high God! What is the employment, or the honour of the greatest Prince on earth, in comparison with this? Those that honour God he will honour.*

The great JEHOVAH is a portion adequate to the boundless desires of the soul: and the blessings of his grace make the possessor, at once both rich and honourable. What dignity like that of being sons and heirs of God, and joint heirs with Christ! Remember, my dear young friends, you become Kings and Priests unto God, the first moment you become true converts. If earthly monarchs knew the vanity of their royalty, in comparison with this, how gladly would they give it all up, for one evidence of interest in the honour that cometh from God! If you devote your youth to the Almighty, the Lord God of Israel.

* *Hic pietatis honos.*—VIRGIL.

Israel himself is your God, and in him all things are yours. 2 Cor. vi. 16. and 1 Cor. iii. 21. This is God's own word, and as large a one as infinite bounty can express. Nothing can exceed it. He that fears and serves the Lord from his youth, will, like *Jabez*, be more honourable than all his brethren * here, and hereafter he will be numbered with the society of heaven, and be the companion of triumphant Kings. Generally those whom God has put most honour upon, and made the most shining ornaments in his church below, have feared the Lord in their youth. The royal Psalmist seems to intimate, that the life of religion will make our *sons as plants grown up in their youth*, and the ornaments of christianity will make our *daughters as corner stones, polished like the similitude of a palace*. Psal. cxliv. 12. At least, he prays that they may be so, and in this prayer, every pious parent will join; which thought may lead my young reader to reflect as follows, in plain verse.

* 1 Chron. iv. 9. 10. *Plato* calls a wicked man, *The earth's vilest dung-hill*, and a good man, *Its most sacred temple*.

Lord have I relatives who pray,
 For my poor soul from day to day ?
 Then make me know thy gracious will,
 And guide me to thy holy hill.

May I a branch in Jesus be,
 And grow unto a fruitful tree ;
 In some good soil, O let me stand,
 And often feel the pruning hand !

Lop off each vile luxuriant shoot,
 Which rises to prevent the fruit :
 And be the tender plant bedew'd
 With heav'nly wat'rings oft renew'd.

Or may I in thy temple stand,
 A stone prepar'd by grace's hand ;
 Polish'd with heav'nly art to shine,
 In love and holiness divine.

O may I spend my youthful days
 In setting forth my Maker's praise !
 May filial love and holy fear,
 In all my future life appear.

Thus shall I give my parents rest,
 And in each stage of life be blest :
 My morning fair, my eve serene,
 When gentle death shall close the scene.

SECT.

S E C T. IX.

9. *To devote your early youth to God, will be most beneficial to yourselves.*

1. **Y**OU will hereby escape much sin. While you live in impenitence you live only to be more involved in guilt, and defiled with deeper stains. You live only to *treasure up wrath against the day of wrath.* You run deeper and deeper in arrears. Every year and every day adding to the black account. But by an early conversion to God, much sin is prevented.

2. You will reap the fruits of early piety in old age, if it is the will of God to afford you long life. It is good that a man bear the yoke in his youth, for he will find the benefit of it in advancing age.* Men may be losers for religion, but they never can be losers by it. Nay, they shall most certainly be gainers in the end. *The merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold.*

In

* His God sustains him in his final hour.

NIGHT-THOUGHTS.

In all labor there is profit, but no profit like the gain of true godliness. The present incomes of it are valuable, but its future enjoyments are infinitely more so. Wisdom is a tree of life to them that lay hold upon her, and she brings forth fruit even in old age.

To look over the records of past experiences, and consider the kindness of our youth, and the love of our espousals; to look on past temptations and conflicts, and deliverances wrought out for us, will afford great satisfaction to one who is drawing towards the close of life. Such a one will recount with wonder and joy, the great things God has done for his soul, saying with the Psalmist, *Come and hear all ye that fear God, and I will tell you, &c.* He is rich in a stock of gracious experiences, and reflects with pleasure on the refreshing seasons he has had in the means of grace, the wonders God has done for him, and the many kind tokens he has received of his heavenly Father's love.* Therefore

3. You

* ————— *Hoc est*

Vivere bis, vita posse priori frui. ————— MART.

3. You will hereby have a stronger evidence of your sincerity. He who is only brought under religious concern when sickness attacks his frame, or old age withers his limbs, may have many painful doubts of his sincerity. No wonder if we find him saying—"Is not this concern I have about my soul's welfare, wholly for fear of punishment? Is it not because I have impaired my health and ruined my constitution, by my former course of disobedience?"

Do I really hate these ungodly deeds in which I formerly took pleasure? Do I forsake them from a right principle, or only because I can pursue them no longer? I delight not in the sensualities of life; but to what is this owing? Is it owing to a real change of heart? Have I not reason to question this? I seem, in some measure, dead to the world; but is this voluntary? or is it of necessity? Is it of choice, or only by constraint? Do not I forsake my former lovers because they have forsaken me, and I can pursue them no longer? Do I really
delight

delight in pleasing God, or am I only afraid of his wrath? I am willing to die the death of the righteous, but alas! I have not been willing to live the life of the righteous. It looks as if I offered these dregs of my days to God, only to serve my own ends!

Whereas he who has lived to God in his youth and been enabled to persevere in the way of holiness, has not such reason to question his sincerity. God has been the guide of his youth, and he is persuaded that he will not forsake him *now when he is old and grey headed*, as the Psalmist speaks Ps. lxxi. 17. 18.

Still has my life new wonders seen,
Repeated ev'ry year:
Behold my days that yet remain
I trust them to thy care.

Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glory shine,
Whene'er thy servant dies.

Then in the hist'ry of my age
When men review my days,
They'll read thy love in ev'ry page,
In ev'ry line thy praise.

Dr. WATTS.
SECT.

S E C T. X.

10. *It will be most comfortable to your relations.*

YOUR pious parents will be penetrated with inexpressible grief, if you should devote your youth to the ways of ungodliness. Your impiety will wound their very souls, will pierce their hearts with many sorrows. How will it affect them to think that you their dear loved child, are the enemy of God, and in the way to destruction ! When they read the awful threats of God's word, how painful must it be for them to reflect, that these terrors are levelled against you ! Are you in health and prosperity ? they mourn to think how you abuse the gifts of providence. Are you sick ? they shudder to think of its being unto death, and you dying in your sins and being miserable for ever. When you die,* and they follow you to your graves, how painful, how exceeding painful will their reflections be ! He was cut down I fear, to be cast

* At quis novit quam cito ?

cast into everlasting burnings. I have not only parted with him for a while, but I fear for ever. *O Absalom, my son, my son ! Would God I had died for thee, O Absalom, my son, my son.* 2 Sam. xviii. 33.

On the other hand, *a wise son maketh a glad father ;* who so loveth wisdom, rejoiceth his father : the father of the righteous shall greatly rejoice ; and he that begetteth a wise child shall have joy of him. A foolish son is a grief to his father, and bitterness to her that bare him. A foolish son is the calamity of his father. But my son, if thy heart be wise, my heart shall rejoice even mine. Yea, my reins shall rejoice when thy lips speak right things.&*

Your parents will behold with unspeakable pleasure, the traces of true piety in your tender years. They will have much comfort in reflecting that you are likely to support the interest of religion, when they are gone. You owe much to your parents, Should you not have an affectionate regard

to

* Prov. xxix. 3. and xxiii. 24.

§ Prov. xvii. 25. xix. 13. xxii. 15. 16.

to their ease and comfort, to whom you are under so many obligations? Should you not dread the thought of giving them pain, making their hearts bleed, being as a sword in their bowels, and bringing down their grey hairs with sorrow to the grave! But if you are enabled rightly to remember your Creator, you will be the joy of your godly parents, *Satan* will be disappointed of his prey, while angels in heaven and saints on earth rejoice on your account.

S E C T. XI.

II. *It will be most pleasing to God, and most for his glory.*

EVERY moment of your lives is a grant of his goodness; and is it not sacrilege to prostitute the best of that which is derived from him, to his dishonour? The sum total of your time is due to God. Youth is the most precious part of it; the first fruits; therefore it is most for God's honour that this be given to him. The first fruits
are

are claimed by him particularly. Exod. xxii. 29. Now, *will a man rob God?* This is implicitly to declare our independence on him. Were you allowed to refuse your Maker any part of your time, yet it would be most dishonourable and disingenuous to with-hold the best. Surely it is fit that the great God should be served with the best.

Will you think to offer so great an indignity to the Lord, as to propose to serve your lusts, the world and the Devil with your youth, and only give to him the dregs of old age? Will you prefer the most detestable of all idols to the Lord of life and glory?

God's name is most glorified by our subjection to his will, and obedience to his commands; consequently they who devote themselves to him in early life, act most to his glory. When *Abraham* shewed his willingness to sacrifice young *Isaac*, at his divine command, how acceptable was this in the sight of the Lord! *Because thou hast done*

done this thing, in blessing I will bless thee.
 It will be no less pleasing to the Almighty,
 if you are enabled to consecrate your youth
 to him. *With such sacrifices God is well*
pleased.

C H A P. V.

An address to persons of different ages and
characters.

S E C T. I.

To Young Children.

LET none imagine they are exempt
 from having a concern in the subject
 of this address, because they are not arrived
 to the full maturity of youth. If you are
 capable of knowing, and considering God
 as your Maker, you certainly ought to re-
 member him, as mentioned in the text.

Do

Do not excuse yourself as too young. The tender buds of child-hood should be devoted to the Almighty, as well as the opening blossoms of youth. He sometimes perfects his praise out of the mouths of babes and sucklings.

When the young are bid to remember their Creator, it intends, says a learned Expositor, *the whole flourishing age of life* ;* from the opening of the morning to the full meridian. *Augustine* exclaims, "O how late did I love thee!" And the man after God's own heart, *Remember not the sins of my youth.*

Young men and maids, old men and children are called upon to praise the Lord. The blessed God himself condescends to be the Instructor of Children, and the Tutor of youth; to train up a young generation for heaven. And will you not, dear children, hearken to the kind instructions of such a

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Master ?

* *Totam ætatem florentem complectitur.*—MERCER.

Master? Hear what he says, *Come ye children, hearken unto me, and I will teach you the fear of the LORD.** Will not this condescension melt your heart, and bring you to cry, on your bended knees, "Lord pity me, a poor foolish child, and teach me to fear and love thee?"

Remember the precious Redeemer died for young children as well as old men. He took up young children in his arms, put his hands on them and blessed them, Mat. xix. 14. His compassions to young children are still the same. Many children and youths are already gone to heaven, and do you not long to follow them? You will find many amiable examples of pious boys and girls, in a little book called, *Janeway's Token for Children*, which I wish you to read with attention and care.

Have you not had many loud calls in providence to leave your sinful ways, by sickness, the death of your relations, &c. Have you not at some seasons, been alarm-
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* Ps. xxxiv. 11.

ed in your consciences ? How many serious addresses have been made to you in public and private ? O do not trifle with your precious souls, nor lose one moment of your time ; lest death should snatch you off unready. Remember however young you are, you are hastening to eternity. Death has taken away many younger than you.

As leaves in autumn from the tree,
In countless numbers fall,
So men of ev'ry order die,
And share the fate of all.

But as new leaves the tree adorn,
To occupy the place ;
So tribes of children still are born,
To propagate the race.

The leaves in spring are large and fair,
As those which fell the last ;
So we the present age compare,
With ages that are past.

Happy the child that learns in time
His Saviour's name to love ;
He's blest on earth, but he shall shine
Bright like a sun above.

Great notice is taken of young *Abijah* the son of wicked *Jereboam*, because in him was found some *good thing towards the Lord God of Israel* in so wicked a family.* It is matter of rejoicing when good children come out of a *good* family; but it seems a greater wonder of grace, for a young person to fear the Lord, who is descended from ungodly parents. Some have given clear evidences of grace before they have been eight or ten years old. *Timothy* and *John* were old disciples while they were but young men. *Josiah's* tender years were devoted to God, and *Isaac* worshipped the Lord sometimes. And will not you be concerned to go and do likewise?§ Your life will be the sweeter to you, when the morning of it is devoted to God. The first fruits sanctify the harvest. The tree which blossoms in spring, commonly bears fruit in autumn.

SECT.

* 1 Kings xiv. 3.

§ The amiable Dr. *Watts's* Divine Songs, and Prayers for Children, are well known, and need no commendation. I wish they were more in use.

S E C T. II.

To the Aged Sinner.

YOUR bones are full of the sins of your youth. You have wearied the long-suffering God with your iniquities. You have perhaps spent your days in vanity and sin, in rioting and drunkenness, chambering and wantonness. How awful is your condition !* Few of those who have reached an advanced age, have become sensible of their case and danger, after a life spent in sin. The bonds of iniquity have held them faster and faster, till they have sunk down to the bottomless pit, with all their load of sins upon them. I fear for you, lest this should be your case.

G. 3.

Old

* Your sun is setting, your night is coming, the shadows of the evening are stretched out upon you ; you have one foot in the grave, and the other in hell. O'tis time now to make a stand. The Lord at last give you an eye to see, and an heart to consider.

F L A V E L.

Old sinners are full of prejudices and self-conceit. The longer they live, the faster they cling to the foil. The calls and threatenings of the Almighty are grown familiar to them. They become like the beaten anvil, unmoved under repeated strokes. But consider, O grey-headed sinner, what is said, Prov. xxix. 1. *He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.* O how much service have you done Satan, your old master. How long is the black roll of your aggravated crimes !

Your evil days are come, and the years are already begun, in which you say, " I have no pleasure." Your strength, perhaps, is so impaired, that the *grasshopper* is a *burden* ;* and by a long continuance in sin, you are advanced to a high degree of hardness and stupidity ; yet none of these things will be an available plea for you to neglect the great concerns of your immortal souls, at this late hour. O consider your sad state, and dreadful danger, that being sensible of
both,

* *Tempora mutantur, et nos mutamur in illis.*—OVID.

both, you may fly to Jesus Christ for safety, ere the door be shut !

O that you might betake yourselves to him who is mighty to save both the aged and the young, lest your hoary heads be brought down to the grave in wrath, and you sink under the awful curse of the Almighty, aggravated by the guilt of every year and every day of your lives ! Thanks to almighty love, it is not yet too late to cry for mercy. But delays are dangerous, and in no case more so than yours. How happy for you, if in your advanced age, you become babes in Christ. As miracles of grace may you be snatched as brands from the burning !

S E C T. III.

To the Aged Christian.

HONOURED fathers, I revere your character. You are found in the way of righteousness, and your hoary head is a crown of glory to you.* Bless God for his

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distinguishing

* Heu pietas ! heu prisca fides!—VIRG.

distinguishing mercy. He was the Guide of your youth, and he is now the strength of your age. Hear what he says, *Isai. xlvi. 4. Even to your old age I am he ; and even to hoary hairs will I carry you ; I have made and I will bear ; even I will carry, and will deliver you.* Permit me to remind you, that much is expected from you. May you still bear an honourable testimony for God, bring forth fruit even *in old age, and be fat, and flourishing.*

You see the land of promise near. Ye shall quickly pass *Jordan*, and be at your everlasting home. There will be an happy end of the toils and vexations of your lives. An end of diseases, pain and temptation for ever. And which is best of all, an end of sin itself. The end of all things is at hand ; be ye therefore sober and watch unto prayer. May you retain your vigor, zeal and steadiness, as examples to the younger. Remember the love of your espousals, and the kindness of your youth. Slack not your pace. Leave not your first love. So
shall

shall your path shine more and more to the perfect day. And you shall come to *your grave in a good old age, like as a shock of corn cometh in in his season.* Job. v. 26. I would beg leave to recommend to your perusal, Mr. Orton's Sermons to the aged. And conclude this Section with a sentence or two from that pious Author.

‘ It is a singular privilege of old age, that it delivers men from that which was most pernicious in youth. Let not your infirmities make you forget, or be unthankful for, any degrees of health and ease that are continued to you; any help and kindness you receive from your relations and friends. Remember, *your salvation is nearer than when you believed*; and if you have been active and zealous in Christ's service, your reflections are comfortable, and your hopes of glory lively. And this, surely, is sufficient to balance all your sorrows. Rejoice in the views of the heavenly world; where *there shall be no more death, neither sorrow nor crying; neither shall there be any more*

pain : for the former things are done away.
 In the prospect of this, may your tempers
 be patient, calm and chearful ; and your
 lives honourable and useful to the last !

S E C T. IV.

To the Young Believer.

O Man, O woman greatly beloved ! I
 congratulate you upon the happy
 choice, which grace has enabled you to
 make. All the blessings which belong to
 the most advanced christian, belong to you.
 You may rejoice in all the fulness of Christ,
 and look over all the great promises of the
 gospel as yours. If you have given yourself to
 Christ, and live by faith in him, the best things
 in both worlds are your patrimony.* Such
 blessings, such honours are conferred upon
 you, as are enough to cause the power of
 darkness to envy you, and saints and angels
 to love you. Give God the praise. Think
 on the obligations which lie upon you. Be
 concerned,

* Qui misit filium, immisit spiritum,
 Promisit vultum ; quid tandem denegabit ?—*Prosp.*

concerned, by Divine Grace, to persevere in the narrow path of virtue and purity. *Flee youthful lusts.* Dread the thought of being a discredit to your profession. *Set the Lord always before you.*

Beware of pride. You that are young in years and in grace, are in danger of self-conceit : In danger of being puffed up with pride. Beware of this as you would of a quicksand, in which you would be in danger of being swallowed up. It is the counsel of the blessed Spirit, that young men be exhorted *to be sober-minded.* (a) And Solomon, under his inspiration, hath told us that *pride goeth before destruction, and a haughty spirit before a fall.* (b) Therefore let no man think more highly of himself than he ought to think, but let him think soberly. (c) God has often assured us, that he will resist the proud, and give grace to the humble.*

Embrace

(a) Tit. ii. 6. (b) Prov. xvi. 18. (c) Rom. xii. 3.

* Pride is the most dangerous of all sins : other temptations are about *evil* ; this is conversant about *good*.

Bp. HALL.

Embrace every opportunity of glorifying your Divine Master, and of diffusing abroad the knowledge of his blessed name. He has redeemed you with his own dear life, and intends to make you partakers of his eternal kingdom. Ye are not your own, ye are bought with a price; therefore glorify God in your bodies and spirits which are his.

Guard your passions, your hearts and eyes, and cry to God to be your keeper. *Take ye heed*, watch and pray. This is the gracious admonition of our adorable Jesus. He well knows our frame, and sees how liable we are, on all occasions, to be drawn aside, by a variety of temptations. You have need of double guards, dearly beloved; for *Satan* would more gladly prevail against you than others. Look to the hills from whence your help cometh.

Be careful not to slacken your diligence in any of the means of grace, public or private. Beware of indulging yourselves in
the

the neglect of reading, meditation or prayer. One neglect makes way for another. *Be steadfast, unmoveable, always abounding in the work of the Lord.*

Be much concerned to keep up the spirit and power of godliness while you attend to the form. Be not satisfied with running the round of duties, without the enjoyment of Christ. Be fervent in spirit, serving the Lord. Beware of a decline in your love and zeal. Lukewarmness and indifferency in religion, are ever hateful to God. A dull lifeless professor is an object of pity. He is neither approved of by God nor the world, good nor bad men, nor can he have satisfaction in either.

Guard against useless controversy and unnecessary debates. Labour after an increase of spiritual knowledge, a wise and understanding heart; but beware of engaging in unedifying speculations and wrangling disputes. Deal with the scriptures and the truths of the gospel, as the food of your souls.

souls. Be desirous of witnessing the power, life and sweetness of them. Observe the industrious bee ; how she employs herself in the flowery mead, laboriously collecting the balmy spoil, and lading herself therewith. Go thou and do likewise ; so deal with the sacred scriptures. Avoid those persons who *doat about questions and strifes of words, whereof cometh envy, railings, evil surmisings, &c.* 1 Tim. vi. 4.

Are you single ? Prize the advantages of that state. This is a precious part of life. Many are the opportunities you may now enjoy, which others, thro' a multiplicity of worldly concerns are deprived of. You are yet exempted from that trouble in the flesh almost inseparable from a married state.

If duty call or inclination lead you to marry, never match with a *Canaanite* ;* but with one who is, as far as you can judge, an *Israelite indeed*. Surely you must, upon the slightest reflection, be sensible of the impropriety of joining hands with one who

* *Improbe amor, quid non mortalia pectora cogis ?*

VIRG.

fears not God. What comfort can you promise yourself with one, who is in heart an enemy to what you would chiefly pursue? —with one from whom you must ere long be eternally separated?

Strive to excel in a condescending, obliging carriage towards all with whom you have to do. It is a pleasing sight to behold a person solicitous to make all round him easy and happy. He denies his own natural inclinations, in order to serve the desires or interests of his friends.* O happy temper! that finds so much satisfaction in stooping to please others for their good! This is indeed a noble and god-like disposition, to take pleasure in serving and obliging all that are near us. Thus doing, we are followers of God as dear children. He diffuses his goodness all around. Let us not then dare to be rough and quarrelsome, sullen and ill-natured, while we profess to be his offspring. I particularly recommend this to you, my dear young friends, as that which will be a shining ornament in *your* character.

* *Quod verum atque decens curo & rogo, et omnis in hoc sum.*
HOR.

character. Let there be something lovely in your whole temper, while you profess to be imitators of the God of love. Let all the marks of kindness, sweetness and good humour, appear in your countenances, flow from your lips, and dignify your actions. This will be attended with pleasure and tranquility in your own minds, it will recommend religion to others, and render your friends and those about you, easy and happy in their connections with you.

Be much in prayer. Whoever hath read the histories of the holiest men, will find that they were men who gave themselves unto prayer. On the other hand, declensions in religion generally begin at the closet door. Pray, pray if you would prosper.

And there is a necessity of taking great pains in this exercise. Pray earnestly, from your very heart. And offer up every groan, every sigh, in the name of a precious dying interceding Saviour, who has said, *Whatsoever ye shall ask in my name, that will I do ;—* to his gracious conduct I humbly commend you.

SECT.

S E C T. V.

To the youth who has declined in his zeal and diligence.

THE levity and unsteadiness of youthful minds, is but too manifest on all occasions. How extravagant are their imaginations; what vain phantoms can they raise, as objects of their eager pursuit! On account of this levity of temper, the golden hours of youth are often wasted to little purpose; and their projects, like the web of *Penelope*, are repeatedly wove and unravelled out again.

This inconstancy is too manifest in many circumstances; but is no where so much to be lamented as in the great concerns of religion, when the young person *begins in the spirit, and ends in the flesh*. Good resolutions are often formed in young minds, and presently broken; and tho' renewed again and again, they are as often trampled upon. The complaint may justly be taken up here,

O Ephraim, what shall I do unto thee? O Judah what shall I do unto thee? For your goodness is as the morning cloud, and as the early dew it goeth away. Hof. vi. 4. Sometimes the young tree buds and blossoms, and there is some hopeful appearance of the fruits of righteousness; but by and by, all is blasted, and the promising appearance vanishes like a dream, or the baseless fabric of a vision.

How many instances have I known of this in the course of my ministry? Some of those into whose hands, perhaps, these papers may fall, I once flattered myself would have been my joy, and crown of rejoicing in the day of the Lord Jesus. But, dearly beloved, where are you now? Some of you, I fear almost lost in the tumult of worldly cares. Some of you entangled again with, and overcome by the deluding pleasures of sin. Forsaking the assembly of God's saints, and frequenting the paths of the ungodly. Prayer is neglected, and your bibles lie useless by you; or if you make use of either, it is only in dull and lifeless formality.

formality. You have left your first love ; the fervor of your zeal is gone ; your soul is like a barren wilderness, or like the heath in the desert, which *knows not when good cometh*. You have reason to cry out, *My leanness, my leanness, woe is me ! O that it were with me as in months past !* Remember, my dearly beloved, that your dear Lord and Master, whom you have so sadly deserted, and so grievously dishonoured, has somewhat against you. You have observed lying vanities, and forsook your own mercies. You have vexed his Holy Spirit, and it is to be feared, have given occasion to the enemies of the Lord to blaspheme.

Yet sad as your case is, it is not hopeless. For lo ! your compassionate Redeemer, whose love is everlasting, whose mercy endureth for ever, inviteth you to return. Hear him crying, *Turn O backsliding children, I AM MARRIED UNTO YOU ! Turn unto me, I will heal your backslidings.* O wonderful condescension, and unexampled goodness ! It is enough, one would think,

think to melt a rock, and move a heart of iron. And can you refuse to attend to this invitation ! Surely no. Will you still shut the door of your heart against the King of glory, while he is knocking there, and saying, *Open to me, my sister, my love, my dove, my undefiled ; for my head is filled with dew, and my locks with the drops of the night !* O listen to his melting, moving invitations ! And do not sit still under the idle notion, that you can do nothing ; and so neglect the means God has appointed for your recovery. When *David's* soul clave to the dust, he did not fold his arms together, and say, " I am dead and low and must remain so." No. He knew he could not quicken his own soul ; but at the same time he knew the Lord had appointed the means to be used, and therefore he lifts his hands, his eyes, his heart to God in the heavens, *Quicken thou me according to thy word.* When the *Ephesian* church had left her first love, Rev. ii. 4, 5. She is called upon to *remember from whence she was fallen, repent, and do her first works.* The

The same charge is given to you, O ye backsliding children, whether young or old. Consider your ways. Reflect with impartiality, on your shameful declensions and revolts from your former love and zeal. O think seriously how much of the purity, pleasure and life of religion you have lost; and be deeply humbled before God on the account of your follies. Return to your former diligence in duty's path. Make haste, and delay not to keep God's commandments. Nil desperandum Christo duce.

————— Rouze thy noble pow'rs,
Shake off supine insensibility,
Disdain the mean ignoble life of worms,
And grov'ling moles, pent up in earthy mould,
Pris'ners in darkness, strangers to the skies.
Press on with eager speed to reach the mark,
And nobly aim to wear the crown of life.
Thee I exhort, I supplicate, I charge,
To fly from ev'ry sin, as from the face
Of deadliest serpent; dread the hated snare,
Destructive of thy peace and source of woe.
Let purity of manners be diffus'd
In cloudless lustre thro' thy future life.

SECT.

S E C T. VI.

To the Careless Young Sinner.

I May say as *Ebud to Eglon, I have a message from God to thee.* Judg. iii. 22. Thou art still determined to persevere in thy folly, and be deaf to friendly counsel. O vain youth! Be assured however, that if grace does not awaken thee, eternal vengeance will. Remember him, who in hell *lift up his eyes, being in torments.* The never-dying worm will be thy remembrancer, to what base purposes thou hast lived. How thou has served *Satan* with thy youth and strength, and been a snare and a trap to all about thee. You will then see how unspeakable the loss of the soul is, when there is not the least hope left of its recovery. A man who has thrown away a jewel, as a common pebble, is not concerned for the loss, till he is informed into the value of what he has thrown away. Such, sinner, will be your case. When death
awakens

awakens you, your eyes will be opened to see the worth of the soul. But O that they might be opened now ! My dear fellow-sinner, I am unwilling to leave you in the hands of the Devil, and determined to continue his slave.

Consider, I beseech you, the worth of your precious soul. The soul is the man. Man is chiefly to be viewed as an intellectual and immortal being. It is the soul we ought most to be concerned about. What *Solomon* says of the price of wisdom, may, in some respects be applied to the soul. *It is more precious than rubies, and all the things that can be desired, are not to be compared with it.* Whatever you lay in the balance with an immortal soul, will be found altogether lighter than vanity. All that seems weighty and important in the present life, is nothing in comparison with this. The affairs of states, kingdoms and empires, which employ the attention, the counsels, the pens of the wisest men in the world, what are they all when compared, young sinner, with the affairs of thy soul ! The

The worth of the soul may be learnt from the price that was paid for its redemption. Would the Son of God have left his Father's bosom, dwelt on earth in the form of a servant, a man of sorrows and acquainted with grief; would he have endured such agonies, pains and sorrows, for a matter of small moment? How precious must that be in the sight of God, which he has ransomed at so dear a rate! Dear youth, consider I beseech you of what worth your soul is. Enter into the design of the Creator, who has formed it capable of enjoying eternal felicity, and into that of the Redeemer, who to save our souls, gave his own. When the world, the flesh and the Devil tempt you, by a thousand deceitful promises to destroy your soul, set before you the words of Jesus Christ, *What is a man profited, if he should gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?* Mat xvi. 26. If the soul were once lost, what would not a man be willing to give to redeem it? Our Lord here seems to point out

out the disposition of one who is already sunk into perdition. Amazed that he has damned and destroyed that soul at so vile a price, and astonished at the greatness of its loss, for the redemption of which he would give whatever might be named that is dear and valuable. But it is now too late.—Every man must be convinced of the worth of the soul, sooner or later. *In the latter day, they shall consider it perfectly. Jerem. xxiii. 20.*

Now my dear youth, I most earnestly entreat you to consider the danger you are in of losing your own soul. You are exposed to many snares. From evil example, and the deluding suggestions of the *father of lies*. And because of the depravity of your nature, you are as dried tinder to the devil's sparks. The smiling world too is a *Syren*, that charms the unwary to their ruin.* You walk in the midst of snares. Mortal poisons are deceitfully mixed with all your dainties. The most dreadful enemies of your souls, sometimes accost you in the most flattering

H appearances.

* *Quantum est in rebus inane?*—PERS.

appearances. And thro' the corruption of nature, those things are become ensnaring to you, which are innocent in themselves. Those meats and drinks which in themselves are wholesome and nourishing, are very dangerous to persons in a violent fever. So it is here. Sin has kindled a violent fever in our polluted frame.

The vain pleasures of the world are dangerous snares. There's a hook under those baits, a snake under the green grass, a rock under the smooth still waters. And especially the desperate treachery of the heart, the warmth of your passions,* the dreadful ferment of impure thoughts, and the violent impulse of criminal appetites, expose you to the greatest danger. On these accounts I tremble for you. Legions of Devils are less formidable than your own inbred lusts and disorderly passions. In a word; you are on the brink of a dreadful precipice, and if you still rush on in hardness and impenitence, destruction is before you. My design is to point you out your danger

* Animum rege; qui nisi paret imperat.

danger, that you may escape it ; but how can you escape if ye neglect the great salvation ?

The wicked shall be turned into hell, with all the nations that forget God. Ps. ix. 17. This belongs not to old sinners only, but to the young. Wicked parents, wicked children, wicked masters, and wicked scholars. Now the threat of *Nebuchednezzar's* furnace made a kingdom bow to an idol, and shall not the threatening of a great God, bow thy heart to obedience ?

I beg you will observe, that by persisting in ungodliness, you may, in all probability be ruined for this world, as thousands are, by lewdness, intemperance and folly. And very soon, death will remove you to those dwellings of darkness and horror, which are prepared for the Devil and his angels.

I mean not to give you a groundless alarm. You see your danger in the glass of God's word. Do not charge me with severity or want of love to you. Happy

were it for the ministers of Christ, were they not under such a sad necessity, from the stupidity of men's minds, and their close attachments to the pleasures of the world, to dwell so largely on these awful truths. But as the case is, we dare not do otherwise. *Knowing the terrors of the Lord, we persuade men.* If I am importunate with you, O young sinner, it is because I apprehend there is just reason for it. Who can be sufficiently importunate and pathetic, where the life of immortal souls is at stake?

Say, dear young *Strephon*, couldst thou gain a world,
And lose, by gaining that, the deathless soul,
What would it profit thee? Canst thou believe
Earth's gilded transitory toys will prove
A compensation for so great a loss!
A loss no less than infinite! Canst thou
Be so besool'd, enchanted stupify'd
To plunge thyself in ocean's dread abyss,
To catch the bubble floating on the wave!
Poor mortals prostitute their noble pow'rs
To mean and low pursuits. With eager aim,
They barter jewels for the worthless dross;
Forgetful, that the short uncertain date,
Allotted them below, is follow'd close,
With an ETERNITY of bliss or woe!

What

What bands of iniquity are those that hold you ? What enchantment captivates you ? What are the deluding scenes that charm and infatuate you, to the neglect of everlasting delights ?* The sweets of sin will be bitterness in the end. 2 Sam. ii. 26. Will you purchase a few hours of sensual pleasure with the everlasting ruin of your souls ? How soon may the great God call you to his bar ! How soon may he cut off the number of your years in the midst ! If you are snatched away in the prime of your life and the flower of your hopes, in that day all your thoughts perish.

Ask *Dives*, tormented in the flames of hell, if he did not purchase his pleasures at a dear rate ! Had you been present when *Shadrach*, *Mesbach*, and *Abednego* were cast into the fiery furnace, would you not have been dismayed at the sight ? Would you not have shuddered to behold the fierceness of the flames ? But O young sinner ! you are on the brink of a fiercer furnace of fire ;

H 3

and

* O lost to virtue, lost to manly thought !—YOUNG.

and will you not tremble for yourself? Behold an eternity of misery is before you; and are you not concerned for your life, your everlasting life? Can you indeed contend with an omnipotent Being? Have you *an arm like God*? Can you escape his awful judgment?

Do you tremble when red lightnings glare, and the loud thunders roar? How will you then lift up your head in that great day, when the heaven's shall pass away with a great noise, the elements melt with fervent heat, the earth also and all the works that are therein shall be burnt up; and the awful judge shall descend in *flaming fire, to take vengeance on them that know not God, and obey not the gospel of Christ*! Do not say, "This is awful; but I hope it will not be so with me. I hope I shall not be exposed to divine wrath."—Will you then, by unbelief, make God a liar? Is his word of no effect? Hath he said it, and shall he not do it?

Has

Has he spoken it and shall he not make it good? Believe it, sinner: The uplifted arm of almighty vengeance is but suspended a while. The dread alarm is given. The warning voice sounds in thy ear; O that it might rouse thy heart! O that it might now take due effect, and bring you in deep humility of mind, with your whole heart to cry for mercy! Jesus alone can save you *from the wrath to come*; * that wrath which burns for ever, like a consuming fire. There is complete, everlasting safety in him, and no where else.

I must leave you. God only knows whether any of you will regard these hints or not. My heart's desire and prayer to him for you is, that ye may be saved. You have once more been warned. If you are determined to destroy yourselves, your blood will be upon your own head. God be merciful to you, and bring you to repentance that you perish not. Adieu.

H 4

SECT.

* O! quam terribilis ille magnus dies Domini.

S E C T. VII.

To the middle-aged.

YOUR youthful days are now gone for ever. So gone that they can never be recalled. They were, perhaps, consumed in folly, impertinence and sin. And how are you spending your present time? Are you repeating the same folly in riper age, with which you were chargeable in youth? Are you still living without God in the world? Still unconcerned about your souls, death and eternity? * Or are you bury'd and entombed in anxious care? Lost in the inordinate pursuit of the things of this life? Are you crying and panting after the dust of the earth, like the horseleech's daughters, give, give! Or saying with *the many*, Who will shew us any good? How awful is your case! How dangerous your state! Your youth has been spent in vanity, and your meridian of life devoted entirely to earthly pursuits. The *one thing*
needful,

* We give to time eternity's regard.

needful, that which should be the great concern of your lives, is entirely neglected. O that ye were wise, that ye understood this, that ye would consider your latter end ! The arguments and motives used to engage the young to attend to the concerns of their souls, methinks are applicable to you with double force ! 'Tis time, O 'tis high time for you to remember your Creator ! May he graciously give you an heart to do it without delay !

Yet man, fool man ! *here* buries all his thoughts ;
 Inters celestial hopes without one sigh :
 Prisoner of earth, and pent beneath the moon,
Here pinions all his wishes ; wing'd by heav'n
 To fly at infinite. Dr. YOUNG.

S E C T. VIII.

To the more civilized and regular.

IRejoice to think that these papers are likely to fall into the hands of some young persons of an amiable character in outward respects. They do not sink into

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IRejoice to think that these papers are likely to fall into the hands of some young persons of an amiable character in outward respects. They do not sink into

the sensualities of life. They shun the gross pollutions of the world. Intemperance, fraud, whoredom, disobedience to parents, and other vices, they abhor. Their behaviour is courteous, condescending and obliging. On which accounts they are deservedly respected by those about them.

Yet, my dearly beloved, tho' you are to be commended for these things, you are not to rest in them, nor make them the ground of your hope and confidence. You cannot be justified by the works of the law. *Rom. iii. 20.* Beware that you trust not in the broken reed of self, instead of the rock of ages. There may be a freedom from gross and scandalous immoralities, there may be an outward decency of behaviour, yet nothing of vital holiness. No love to God, or faith in Jesus. Still you may be in the way of error and darkness, going about to establish your own righteousness, not having submitted to the righteousness of God. Is this your case?

Let

Let me ask you seriously, What is it that you rest the weight of your everlasting hopes upon? Is it partly on your own works, and partly on Christ? Which of your good deeds will you bring to the cross, as auxiliary to the Saviour's atonement? Has he not by one offering, perfected for ever them that are sanctified? With what abhorrence, then will your best services, if presented with this view, be rejected by him? Where were the riches of grace, if your works should contribute ever so little to your salvation? *If it be by grace, then it is no more of works; otherwise grace is no more grace.* Rom. xi. 6.

I fear your decent behaviour proceeds not from a sense of the love of God in Christ Jesus. I fear you have not felt its constraining power, nor ever yet hated sin *as sin*. Marvel not if I say to you, in the words of our dear Redeemer, ye *must be born again*, if you would bring forth fruit to God. Beware that you deceive not yourselves, self-deceit is deeply rooted in
our

our hearts. And if any man think himself something while he is nothing, he deceiveth himself.

S E C T. IX.

To parents and tutors of children.

SINCE it is so important for young persons to give themselves to God betimes, it may seem necessary that I should drop a word of advice to parents and guardians, in reference to the proper education of children. — Labour to convince those who are under the influence of your advice or example, of the great importance of religion, and especially of *early piety*.* O 'tis a weighty charge, to be entrusted, not only with the bodies, but in some sort, with the souls of children ! The great Judge of all will require a strict account, of the precious treasure committed to your hands, O ye parents and guardians of youth !

It

* *Hic labor, hoc opus est !* But it is to be lamented, that due care is not taken, and proper endeavours used in our schools, as well as in private families, with this view.

It is exceedingly necessary to nip the vices of children in the bud, and thro' the power and grace of God, to engage them to obedience betimes. The prophet *Isaiab* gives useful rules, both respecting the time and manner of instructing children. We must begin our attempts to teach those knowledge, and make them to understand doctrine, who are *weaned from the milk and drawn from the breasts*. Our efforts must be renewed with unwearied assiduity, as well as tenderness and affection. There must be *line upon line; line upon line; precept upon precept, precept upon precept; here a little and there a little*. In which words, the very sound is an echo to the sense; and the prophet gives us a specimen of that condescension and simplicity, which should clothe all we say and do, by way of instruction to children.

The best proof of parental affection, is not a soft effeminate indulgence, or gratifying every capricious humour of children: * nor even the necessary care for their temporal

* *Blanda patrum segnes facit indulgentia natos.*

poral subsistence ; but a diligent, affectionate endeavour to improve their understandings, * and lead them into the truth ; and so to *train them up in the way in which they should go, that when they are old they may not depart from it.*

Great care should be taken to instruct children and youths in the principles of religion. Whoever begins not here, does but build a house upon the sand. Do not neglect this, under pretence that it will only make them bigots, formalists or pharisees. This plea is as absurd as it is irreligious ; as tho' a husbandman should neglect to sow his field with good seed, lest some weeds should grow up amongst it. He therefore leaves it destitute of cultivation, to grow wild like the field of the slothful, and the vineyard of the man void of understanding.

Next

* Il est naturel d'aimer à avoir ses Enfans dans les postes les plus éminents. Si ce desir est innocent, il doit vous engager à élever vos Enfans d'une maniere fortable a la destination que vous en faites. Cultivez leur raison, egardez comme la science la plus necessaire, celle qui forme le jugement, & qui peut rendre l'esprit juste, &c.

SAURIN.

Next to our concern for our own souls, should be a regard for the spiritual welfare and salvation of our children ; *—that Christ may be formed in them ; that they may be the adopted children of God, the sons and daughters of the Lord Almighty. As such, that no means in our power may be left untried, the knowledge we have of the things of God we should be ready to communicate to them ; we should often seriously, affectionately and tenderly reason with them ; put the sacred scriptures into their hands, engage them to a diligent attendance on the means of grace, urge them and teach them to pray, often pray with them, and endeavour to impress their minds, with a deep sense of the excellency and importance of the things of God. *A child left to himself brings even his mother to shame.* Pro. xxiv. 15. It is just with God, to suffer those children to be a dreadful scourge to us, whom we have not been careful to bring under due discipline.

Foolishness

* It is to be feared, some parents take more care of their children's cloaths than they do of their souls.

Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him. Let the indulgent, the negligent parent remember, how the vials of divine displeasure were poured out upon *Eli* and his house, because his *sons made themselves vile, and he restrained them not.* 1 Sam. iii. 13. Thousands, alas! are equally criminal.

The education of children in sound knowledge, good behaviour, and the fear of God, is a point of very great consequence; not only to them as individuals; but to the world in general; to all societies of men; to the interest of religion; and to the present and future happiness of thousands all around.

'Tis education forms the youthful mind;
For as the twig is bent, the tree's inclin'd.

POPE.

But to draw to a close. Should not the ministers of the blessed gospel, lay out themselves both in public and private, for the good of the rising generation?—By frequently addressing them from the pulpit,
with

with seriousness, tenderness and affection, as *Augustine* of old, with an *Ad vos Juvenes*, Young people, this is for you : and by catechising, warning and admonishing them in private : Taking as much pains to make converts as some do to make *profelytes* ; that our families and churches may be filled and beautified, with many young meditating *Isaacs* ; young praying *Jacobs* ; young *Solomons* seeking wisdom ; young *Obadias* fearing the Lord ; young *Timothys* knowing the scriptures ; young *Johns* leaning on the Saviour's bosom ; and even with young children, crying *Hosanna*. The good Lord grant it for his infinite mercy's sake. So shall our sons be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace.— May the rising generation be a seed to serve God ; and may he graciously set his seal to the humble attempt here made, with a view to promote that important end : that the feeble glimmerings of an expiring taper, may be the happy means of guiding some wandering youth to Jesus ! Amen and Amen !

CONCLUSION.

NOW mighty God thine arm reveal
Thy saving grace impart ;
These counsels and instructions seal
To ev'ry reader's heart.

We plant and water all in vain
Unless thou dost afford,
The former and the latter rain,
According to thy word.

Success depends on thee alone ;
To thee the praise was due,
When *David* with his sling and stone
The haughty champion slew.

The barley-cake o'erturns the camp
Of thy rebellious foes ;
An earthen pot or lighted lamp
Whole armies overthrows.

So may this feeble effort prove
Successful thro' thy grace,
To turn abandon'd youths to love
Thy name, and seek thy face.

Their



Their minds inform, their hearts engage
And win them to obey,
As they the unadorned page
Attentively survey.

With thee, my God, I leave the whole,
Now let thy mercy shine ;
If I may gain one precious soul
The glory shall be thine.

Speak thou the all-commanding word
Thy quickning Spirit give ;
Thy voice alone, Almighty Lord,
Can make the dead to live.

With anxious heart and feeble hand
The gospel seed is sown ;
And while it's scattered o'er the land
O send thy blessing down.

O let some happy fruit appear,
To thy eternal praise ;
This shall thy drooping servant cheer
Thro' his remaining days.

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